

# VANGUARD

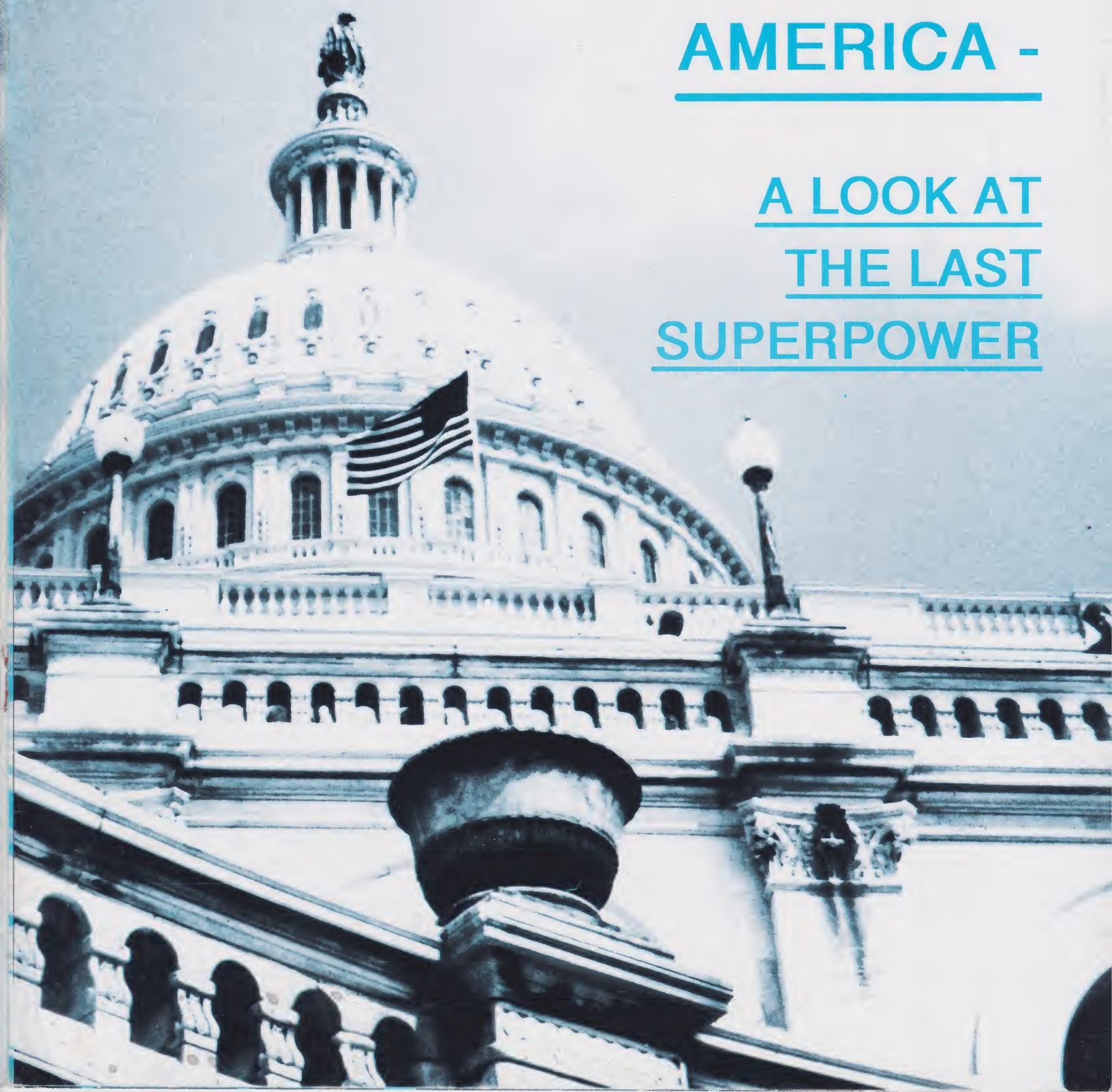
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ISSUE 35

AMERICA -

A LOOK AT  
THE LAST  
SUPERPOWER







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## Unchaining the Alternative

Today, the prospects for the survival of the cultures and peoples of Europe, and of Europeans around the world, are grimmer than at any time since the Mongol hordes swept westward 750 years ago.

Culturally, the art, music, literature and in some cases languages of our peoples are drowning in a sea of commercialized cosmopolitan junk originating in the USA. Ethnically, much of Western Europe, including Britain, has been colonised by the Third World on a scale unprecedented in history. Whilst the Third World population soars, the birth-rate of most European peoples has fallen so low that we are no longer replacing ourselves, a trend alone which, if unchecked, must lead to extinction.

Socially, consumerism and the culture of instant gratification, selfishness, greed and decadence, grows unchecked, amply fertilized by the media, especially television. Economically, the nations of Europe are bound ever closer into a global web of multinational plutocracy, their industry and commerce increasingly colonial outposts of America and Japan. With Communism a corpse, cosmopolitan Capitalism rules unchallenged. Ready to drag the nations of the Eastern part of our continent into the cesspit into which they have dragged us. And bind us all in a cultureless, deracinated global market, in which we will drown in the pollution and filth spewed forth by unchecked greed even as we sink beneath the human wave of the Coming Swarms of the Third World. Ethnic and cultural extinction stares us starkly in the face.

Only we who uphold national identity and ethnic diversity offer an alternative. A hope not of supremacy but of survival. A chance that we may save all that we are and were and might yet be from the encroaching chaos. A way of keeping alive the ancient and wonderful diversity of the hundred cultures of our continent. That, having weathered the coming storms of civilization's midwinter, they may blossom and bear fruit anew in a reborn spring. All other alternatives to Americanism's combine harvester that reaps nations and cultures and spews them out, packaged in its own mould, have failed. **We are the last alternative.**

But our alternative lies bound in chains, like Prometheus of myth. Chains of our own forging. Chains of cultism linking us with failed genocidal totalitarianisms. Chains of conspiracy theories linking us with stupidity and mass murder. Chains of negativism and superficiality linking us with the sterile, hopeless political ghetto of the lunatic fringe. Our first task must be to break the chains that tie us down; to break free publicly, as many of us have always done privately, of the necrophiliac cult of the deranged tyrant Hitler. The man whose crimes and follies have done more to stifle and stultify our struggle over the last half-century than any other. If Europe dies, Hitler must be indicted as one of her leading murderers.

As the "New Left" did thirty years ago, we must face up to and denounce, rather than seeking to evade and whitewash, the crimes committed in what many, however unfairly, still see as our name. The "New Right" have done this in France. We must do it here. We must break free also of simplistic and stupid conspiracy theories. And of their stale fruit, pointless and irrelevant jihads against "the Jews".

The real root of our current peril is the inherent globalizing, anti-nationalist tendencies of the Capitalist system which, not conspiratorial cliques, rules our modern world. Tendencies, unlike crank conspiracies, generally accepted in political, economic and sociological circles, indeed tendencies proudly proclaimed by many of Capitalism's apologists. Globalizing, cosmopolitanizing tendencies which threaten the identity of Israel as much as any of the nations of Europe. And threaten African and Asian ethnic and cultural identity too. For everyone will lose their identity as part of a separate people, their roots, the collective core of their individual selfness, if globalism makes clones of us all.

All must see that anyone, anywhere, who in a sane and sensible manner defends their ethnic and cultural identity is on the same side. On the side of the only alternative to the globalised genocide of cultures and identities which American-spawned Capitalism threatens. With this issue of *Vanguard*, we begin the breaking of the chains that bind us. We begin the building in our land of a coherent, modern, positive alternative to cultural and ethnic extinction. An alternative which must begin by challenging the intellectual and cultural hegemony enjoyed by the advocates and acceptors of that extinction, before it can seek to express itself in any more direct political action.

**Join us in saving our people and our culture. Together we will unbind the European Prometheus. And then what will we not achieve...**



## Business Bosses to Blame - top scientist warns

Sir Crispin Tickell, Warden of Green College Oxford and former British Ambassador to the United Nations, blamed the business bosses for dooming the world to "global environmental catastrophe."

Speaking in Plymouth to the British Association for the Advancement of Science on August 26th, Sir Crispin said the prospects of avoiding such a disaster were "bleak". The man who convinced Mrs. Thatcher to take green issues seriously, before the Tories' plutocratic paymasters got her purged, warned *"It is certainly too late to avert or prevent overpopulation, resource depletion, environmental degradation, industrial pollution, ozone depletion and the rest."*

He warned that the population explosion - entirely the fault of the astronomical birthrate of non-European Third Worlders - would have dire consequences. Citing the fact that today's 5.3 billion people will reach 8 billion by 2025 and 14 billion after that, he continued *"Even allowing for war, famine and disease, the rate of increase - at present some 90 million more people every year - suggests we are on the back of a tiger."*

If everyone in the world became a vegetarian and shared food equally, the most the Earth could properly feed would be 6 billion, Sir Crispin pointed out. If 35% of our calories came from animal products, as in North America now, then the World could only sustain 2.5 billion people. This gives the nonsense to the idea that the Third World could somehow ever be raised to our living standards.

Its sheer population dooms it to worsening poverty. In the last hundred years, the ratio of living standards between Europe and India has gone from 2:1 to 70:1. Sir Crispin saw in that disparity and their ever-increasing starving masses the roots of future global war. Not only over food but water. The Oxford academic and retired diplomat drew the assembled scientists' attention to the fact that the global use of water doubled between 1940 and 1980 and will double again in the next eight years, by 2000. Sir

Crispin foresaw the emergence of new patterns of disease. Partly because an increase in the world's heat and humidity due to the Greenhouse Effect, which would help bacteria, viruses and insects to multiply and spread.

And partly because scientists would be less able to develop new drugs to fight them, with the loss of exotic species of plants from the dwindling rainforests - a prime source of new medicines. Sir Crispin compared our world's ecosystem to a boat: *"We can remove one, two or ten rivets without apparent damage. But at a certain point - it could be the eleventh or the thousandth rivet - we cause the timbers to fall apart."*

Finally, Sir Crispin drew on his lifetime of moving in the innermost circles of the Establishment at global level to point the finger at those responsible for the dire prospects he had outlined, the people really running the World. Running it toward a precipice:- *"Many have lamented the division between the culture of science and the arts. They are right to do so. But neither is now in charge. Our real bosses are the business managers."*

## The Choice ?

*"Blue jeans - the ultimate symbol of Capitalism. I want everyone to know I have been to the West. The jeans symbolise having been somewhere almost forbidden."* - Ermira Lamaj, the first Albanian student allowed to visit Britain in 45 years, describing what she is taking back from our country.

*"A man must live like a great bright flame and burn as brightly as he can. In the end he burns out. But this is better than a mean little flame"* - Boris Nikolayevitch Yeltsin, hero of the Second Russian Revolution, on his philosophy of life.

The bright flame or the blue jeans. The spirit or materialism. Heroism or greed. That is the choice our kinsfolk Eastward face now...

## BLOOD or SOIL...

THE rise of Jean-Marie Le Pen and the Front National continues to revolutionise French politics.

In the middle of September Gallup published a survey of public opinion showing the French considered Le Pen the best politician as regards his solutions to the problems of immigration. After him came Chirac, Mitterrand etc. 'Anti-racist' leader Harlem Desir came a poor 6th.

Then, on the 20th September came a greater shock to liberal opinion. Ex-president Giscard D'Estaing, in the pages of the prestigious *Figaro* magazine insisted that:

\* France no longer faced the problem of immigration, but of **invasion**.

\* Blood, ie ethnicity, must replace soil, ie place of birth, as the test of citizenship and nationality. (*"le Droit du sang doit remplacer le Droit du sol pour acquérir la nationalité française"*)

\* A referendum should be held urgently to let the French people decide on the subject of immigration.

Giscard's comments followed those of Chirac on *"the noise and smell"* of immigrants, and are, in many ways, more extreme than anything said by Le Pen - who would probably face prosecution were he to be so explicit.

Many of France's major cities now have huge immigrant populations - one child in three born in France today is of Afro-Asian parentage - and urban rioting is widespread and vicious.

In consequence many social groups that were traditionally very left-wing in France but which are now seeing the ugly consequences of multi-racism at close quarters, such as bus and railway workers, are fast changing their political allegiances.

The most emphatic example of this to date came on the 22nd September, in elections for the local administration in Marseilles. In the first round of polling the Front National won 44.4% of the poll, but in the second round on the 22nd they won an incredible 51% of the poll - more than all the other parties combined throughout Marseilles.

Of course Marseilles is not France - but it does have the reputation for leading French public opinion.

After the Marseilles triumph Le Pen ironically observed - *"The last statements of Giscard and Chirac put me in the centre and they are on the Extreme Right"*.



# The Abortion of a Nation

by Steve Brady

FROM the perspective of a visitor from the transatlantic Motherland America and Americans are pleasant enough. But they tend to seem somehow intangibly two-dimensional, lacking, collectively and individually, in depth, in a third dimension. Individually, they are superficially friendly and indeed will unload their life-stories at remarkably little acquaintance, but give the impression that after the first fizz there is little left. One also wonders how deep their surface affability goes - or indeed anything else.

Ordinary Russians, by contrast, give an impression, despite the language barrier, of great depth and thoughtfulness. Adversity has not been an un-mixed bane to them: spiritually if not materially it has done them no little good. One fears Americans have, by and large, had it much too easy for their own good.

Some of that lack of a third dimension is made clear if one has had the opportunity of seeing both the former superpower seats of power, their capitals. Bankrupt, disintegrating and in crisis Russia may be, but the Kremlin positively emanates power and purpose. Even now, limousines roar in and out of the Spassky Gate across Red Square whilst soldiers snap to attention and present arms.

Brooding in its dark magnificence, the ancient fortress that once warded Europe's frontier against the Mongols, the heart of Old Russia, beneath whose towers Stalin dreamed of a world enslaved, was palpably the nerve-centre of Empire.

Whilst, attractive as they are, imitating the highest pinnacles of European architecture as they do, seat of governance of the last superpower, bestriding the planet alone like a somewhat confused and indecisive Colossus as they may be, the Government buildings and monuments of Washington seem little more than a film set, a set of facades, pretty toys, somehow insubstantial. The heart not of world power but of Disneyland.

The same is true of American towns as compared to their Russian - or indeed British or any European - counterparts. There are some exceptions such as Fredericksburg and Alexandria. But by and large they are simply suburbs around shopping malls. Without past, purpose or identity. Any small American town, from Maryland to the Pacific, could pretty much be any other. And all are equally two-dimensional,



Relentless consumerism - the American Way of Life.

mere facades, places to buy, sell and consume.

Some of the missing third dimension in America is simply time. America is not very old, so of course one won't find all the ancient castles and old town centres and historic sites which we on this side of the Atlantic take for granted all around us and over which we are amused when American tourists drool. Newness is something for which America cannot be blamed and which she works on correcting every day!

But most of it is not. Most of the third dimension, the depth, which Europe and Europeans have and America and Americans haven't is something more subtle. A sense of belonging. A sense of community. A sense of nationhood. For, unlike the core of all European states and many entities which are not states, the USA is not a nation. Nor, unlike the USSR, is it an empire of many nations ruled by one.

It is simply a state held together by a flag and an ideology. Hence the fetish of the flag, the Constitution and "the American way" which pervades American society from the kindergarten up. It is all that holds the thing together. What it lacks, at its heart, is a common core of people sharing a perceived common ethnic identity, a bond of blood, a common culture, a common idea or myth of nationhood, of who and what they are. Seeing themselves as a sort of very large family. As we Britons do. As the Russians and the Germans and the French and the Japanese and the Chinese do. "Britain for the British" means something. What does "America for the Americans" mean?

This lack is not simply due to the youth of the country. Australia, younger still, is clearly developing a nationhood, if she does not abort it by massive

Asian immigration and "Americanization". The Afrikaaners, no older, are already visibly a nation and have been for over 150 years. Quebec, nearer home, is evolving nationhood.

America itself started as a potential nation. In 1790 89.1% of the then three million White Americans were Anglo-Scots-Ulster in origin. Today the "British-Americans" are America's invisible ethnic majority, unaware by and large of their own existence.

A distinctive American folk culture was evolving. Its architecture was visible in the old colonial towns of the eastern seaboard and in the "log cabin" settler homes whose descendants are the distinctive and not unpleasing wooden homes of many US suburbs. Its music survived as a living tradition amid the Ulster-descended communities of the Appalachians and, in attenuated but recognisable form, as "Country'n'Western". Even a distinctive and often expressive way of speech still survives in rural communities in the mid-west and the Deep South, where a second embryo nationhood was ruthlessly aborted by force, though it still lives on in suspended animation. **The South may indeed rise again!**

However, all that is evident, at least superficially, today is a cultureless, identityless mishmash, Coca-cola and MacDonalds and Motown, all that is most fiercely resented as "Americanization" around the world today. With its concomitants. Cultureless, identityless people, motivated by no higher cause than greed and selfishness, individual or, at best, on behalf of their families. And a society with no greater depth than the adman's billboard which, not the Stars'n'Stripes, is its true banner.

It is important to realize that the ordinary White American people are



not the originators but the first victims of this "Coca-colonisation". Theirs was the first culture and nationhood it strangled, before it had had time to be properly born. Yet, if they freed themselves from it, Americans could join the brotherhood of living European nations too, as Afrikaaners have and Australians, if they do not falter now, will.

What went wrong? Very simply, the imposition of an anti-national ideology upon what was originally a national revolution. Eventually, Britain would have given birth to a distinct daughter nation on the North American continent anyway. A daughter which, like all children, would eventually and rightly have sought her independence and freedom, though still bound by blood and kindred to the Motherland and the family of British-descended nations.

Incompetence and misgovernment, harshness when there should have been consideration and weakness when there was need of a firm hand, precipitated this break earlier than need have been, but it would have come sooner or later anyway.

The disaster lay in the hijacking of the American National revolution by a gang of, in modern parlance "left-wing subversives", who swept aside the better elements in the American revolution, such as the proto-Distributist Thomas Jefferson.

These men, who drafted America's Constitution and set her on her disastrous course, were influenced by the French (*self-styled*) "Enlightenment" and by a belief and value system which was later to give rise to Jacobinism, Marxism and modern multiracialist liberalism. *"We hold these truths to be self evident, that all men are created equal..."* etc.

The American Revolution inspired the French, which inspired via Marx the Russian. At the height of the Cold War, with supreme irony, one side was upholding as "Freedom" the direct ancestor of the ideology it was denouncing as "Tyranny".

But at root both the "American Way" and Communism were the same. Both believed all men were born potentially equal, made different only by social injustice. That human nature is a product of human society, not the other way round. That nationalism is wrong and national identity a delusion fostered by tyrants. That the ultimate motives in society are economic.

The early, American form of what was to become Marxist Communism had yet to evolve the idea of social class or of "social", i.e. State, control of industry and commerce. Totalitarianism, added to the growing edifice by the Jacobins in France, had also yet to evolve when that edifice established itself in power in America. (The "American way", like the coelacanth, is in many ways a "living fossil", a surviving reflection of the early ancestor of more modern forms). So it gave rise to

multinational Capitalism. Which is now in the process of devouring its younger brother, multinational Communism.

But the Cold War was a brothers' war ideologically, between two manifestations of one world-view. Which, not a "Vast Plot" as some naive observers believed, could lead them to collude as well as compete. Confronted with a challenge to the fundamental beliefs they both shared, such as any major manifestation of racial or national expression, including not only Nazism but the British Empire, US and USSR would come to the same hostile conclusions, based on the shared common core of their ideology. And hence might well act together.

The imposition of this proto-Communist ideology on America led to it consciously rejecting American Nationalism in favour of the philosophy of the "melting pot", the concept of the United States as the vanguard of the "liberation of mankind", much as the USSR was later to see itself. The only "patriotism" to be encouraged, in the USA as later in the USSR, was loyalty to the ideology and the State embodying it. Not to the community of the people as an identifiable entity, a proto-nation.

Americans were to be taught, as Russians were later, that the Constitution, the flag and the ideology were the nation. To which any who swore allegiance might belong. The critical difference was that a Russian nation, ancient and proud, already existed, able to shrug off this imposition and reassert itself. But there was virtually no pre-existing American nation. Today, most White Americans know no other concept of nationhood than ideological flag-fetishism.

Burn the Red Flag in Red Square, tear up the Soviet constitution and spit

on a statue of Lenin - if you can find one! - and all Russian patriots will applaud you. Burn the Stars'n'Stripes in Washington's Mall, tear up the US Constitution and spit on George Washington enshrined amid 18th Century Masonic symbolism (1776's answer to the Hammer and Sickle!) on a dollar bill and equally decent White American patriots will punch you in the mouth, believing that their "American Way" is centred upon freedom.

It is not, any more than is its Soviet cousin. It is about **equality** as it makes clear from the outset of the US Constitution: it is equality, not freedom, which is the "self-evident truth". American patriotic "defenders of freedom" would do well to ponder that, and the maxim that *"Free men are not equal: equal men are not free"*.

Being initially small and weak, all the US could do at first was act as a refuge for those sympathising with its world-view - or simply, if naively, seeking "freedom". All, regardless of nationality, who wanted to embrace the ideology, the "American Way" were welcome to swarm in and swamp the Anglo-Scots-Ulster identity of the newborn, soon to be stillborn, American Nation.

As Emma Lazarus' words adorning the Statue of Liberty put it: *"Give me your tired, your poor; Your huddled masses yearning to breathe free; The wretched refuse of your teeming shore"*.

Wretched refuse indeed America allowed itself to be given. Irish republicans seething with anti-British subversion, the progenitors of Noraid and the MacBride Principles. The scourings of the ghettos of Eastern Europe. Italians, Greeks, Chinese. Later Mexicans, Vietnamese, Koreans, Jamaicans. **How could America refuse? What was America? Who was an American?**

The ideology also reacted violently



*"Give me the wretched refuse of your teeming shore"* - The streets of Washington DC today.



to internal challenge. In the South, the implicit rejection of an Anglo-Scots-Ulster identity for America by the Founding Fathers was not so firmly shared. And the racial egalitarianism which was even more implicit, latent in the "Enlightenment" ideology of the US State, conflicted with their racially stratified social system. Conflict or separation were ultimately inevitable.

And, no more than the USSR, the USA could not tolerate the breaking away of part of its territory which rejected its social system. Americanism's Hungary 1956, its Czechoslovakia 1968, came in 1861, when the Southern States learned that they could no more secede from their "voluntary union" than the "socialist states" were to be able to do from theirs.

It was to take decades after that before the full logical implications of the American Constitution and the ideology it reflects were to become clear to the country's own rulers. When they did, the way was clear for desegregation, racial integration, bussing, "political correctness" and all the horrors of modern multiracialist America. All of which were inevitable consequences of the "American Way". As were the pontificating moralistic cant and hypocrisy with which, from the Philippines via two World Wars, Korea and Vietnam to the Gulf, America has felt impelled to cloak its foreign policy.

As with the Soviets, the upholders of an ideology which rejects nationalism can hardly espouse national interest as a motivator of their foreign policy! And, as it was with the Soviets, there is the same proselytising eagerness to impose their social and value system on everyone else, whether they want it or not.

It is a social and value system from which White Americans must liberate

themselves if they are to survive. And seek the nationhood that was stolen from them by their "Founding Fathers". Or nationhoods, for perhaps more nations than one will be born from the wreck of the USA as from that of the USSR. Currently, they do not even, most of them, know what they have lost, though they suffer at the hands of those within their borders who do have it, who still retain some vestige of national identity, albeit a foreign one.

Israeli, Irish and other ethnic lobbies' awareness of a higher loyalty than to the "American Way", with the sense of purpose and unity that that inspires, enables them to drive the US Government hither and yon.

While the biggest ethnic group, the British-Americans, mill aimlessly like cattle, unaware of their own existence, let alone potential power. And American racist - their whole problem is they are not racial **nationalist** - groups wallow almost uniformly in naivety and nonsense. Spouting endlessly about Race, whilst ignoring a concept of Nation they have not experienced and do not understand.

**Yet they need to find nationhood. Otherwise, bereft of such an anchor, such a core about which to build an ethnic, not an ideological, identity, White America will be swept away in the racial storm that is coming.**



## PUBLIC HEALTH

### The Facts of Life . . .

Ever since the Great AIDS Scare started hitting the headlines in the mid-Eighties, *Vanguard* has consistently exposed its central thesis, "AIDS doesn't discriminate - we are all equally at risk", as a scientifically untrue myth.

Still more evidence that we have been right all along surfaced in the leading medical journal *The Lancet* in early July. A series of reports from departments of genito-urinary medicine in the London area revealed the real nature of the much-trumpeted "increase in heterosexual AIDS". Race, not sex, is the key.

For example, 7 out of 11 women infected with the AIDS virus HIV attending the Guy's Hospital clinic are Negresses from Uganda. Mostly so-called "political refugees". At St. Stephen's Clinic in West London, 60% of

the 85 HIV-positive patients who had been infected by heterosexual contact were born outside the UK and had been infected overseas. More bluntly, Charing Cross Hospital revealed that 50% of new heterosexual cases of HIV infection in 1990 were among Africans, although they made up only 4% of those attending the clinic.

At St. Thomas's Hospital, 65 out of 113 HIV patients were intravenous drug users or had partners who were, whilst of the rest 34 were African Blacks, 22 of them Ugandans. Of the three British nationals, all had contracted the virus abroad.

So AIDS is still a disease suffered primarily by homosexuals, drug injectors and Negroes. The Royal Berkshire Hospital's researchers concluded "There is no evidence for major spread of HIV infection into the general heterosexual

population." Britain's top AIDS experts, writing in the World's top medical journal, called on the Government to target AIDS campaigns at ethnic minorities in Britain, as well as warning Britons of the extent of AIDS infection in different countries, thereby highlighting the global danger spot, Africa. Officially the Government Health Education Authority maintains a "politically correct", "non-racist" line.

"We don't use the phrase 'high risk group' because it stigmatises people", bleated a HEA spokesman, one Dr. Jayshree Pillaye. But the London *Sunday Times* revealed on August 18th that the HEA was nevertheless preparing an AIDS campaign targeting African Blacks and other ethnic minorities.

The message is clear. Interracial sex isn't just morally wrong, destroying human diversity and ethnic identity. It is also very dangerous. Sleeping with Negroes is currently the only way normal Whites who steer clear of the homosexual and drug scene run a significant chance of catching AIDS.



# The Forgotten Battleground

When *Vanguard* Editor Steve Brady visited the United States in April, he was repeatedly involved in discussions with US patriots about the Ulster issue.

Ignorance concerning Ulster is virtually total across the Atlantic; ignorance which has led to America giving aid and comfort to the IRA, on a scale which would cause British Government outrage if the perpetrator were Libya, Iraq or any other entity of which we were not a subservient "ally". This aid varies from Noraid's open funding and arming of the Provoes, to the two dozen US cities and states which have adopted the "MacBride Principles", aimed at forcing firms in Ulster to hire Irish Republicans and fire Britons.

**There are a number of reasons for this.**

The first is that the US political system places seekers of high office in pawn to the bloc votes of organised ethnic lobbies. This in turn compels a degree of subservience to the hobby-horses of these lobbies, regardless - sometimes in despite - of US national interest, which is nothing less than crassly corrupt.

Many in America loudly bewail this when several million Jews comprise a powerful Israeli lobby, which has grossly distorted US MidEast policies. But few even seem to notice when forty million Irish - the biggest of all the ethnic lobbies, even if many are of tenuous Irish lineage and indeed many, ironically, are of Ulster stock - wield comparable power as an Irish Republican lobby, equally grossly distorting US policy toward what is after all Washington's most reliable - servilely so - ally: Britain.

This observation put to his audience at a meeting in Washington's outskirts by Steve Brady raised a chorus of "Err, gee, hadn't thought of it like that before".

The second is that the USA itself was founded by republican rebels risen in arms against the British Crown. So patriotic Americans will naturally tend to sympathise with any similar-looking activity. The more so as the IRA portray Ulster as Britain's "last colonial war". America was her first. And America consistently opposed the British Empire.

Moreover the American Revolution was the first spawned by the French "Enlightenment". Wolfe Tone's 1798 United Irishmen were a later manifestation

of the same liberal internationalist ideology, which was to give rise to both Communism and Capitalism today.

Many Americans are easily persuaded that the IRA are encamped at some South Armagh Valley Forge and that Gerry Adams is a sort of latter-day George Washington!

The more so thanks to the third reason - the almost unbelievable provincial ignorance of many Americans about World affairs. Many Americans are wholly unaware even of the existence of the million Britons in Ulster. As a result they must assume "England" occupies "the north-east of Ireland" out of some pointless vindictiveness. There is, after all, no oil in Ulster!

The fourth reason for support for the IRA among US Blacks lies in the fact, publicised among Blacks there by the IRA, that their late Sixties "Civil Rights Association" front in Ulster was openly modelled on Martin Luther King's "Civil Rights" campaign in the American South earlier that decade. Many US Blacks are probably surprised to discover that Gerry Adams is not a Negro!

More perceptive Blacks and liberal-leftists simply equate Ulster Republicans with American Blacks as "victims of oppression".

The final reason for the IRA making all the running in American popular perceptions of Ulster, to the extent that even in the US Government the most pro-British stance to be found mirrors the

"Constitutional Republicanism" of Ulster's SDLP, is that **nobody is putting the other side.**

Whilst Republicans propagandise in every major US city, with the honourable exception of the late David McCalden's Ulster-American Heritage Foundation in California the Loyalist case goes unheard. Yet many Americans, including numerous Presidents and national heroes of yesteryear, from Ulysses S. Grant to Davy Crockett, are of Ulster descent.

The Marxist nature of the IRA is unheard of in America. Revelations thereof are greeted with disbelief changing, on the production of evidence, which abounds, to amazement and revulsion for the Provoes.

The need is acute for Ulster Loyalists to invest in newspaper advertisements and other propaganda, and to forge links with patriotic American groups which will sympathise when they realise it is the Ulstermen who are the ones fighting for freedom against a genocidal Communist foe. So far, Loyalist inaction is handing the Provoes a victory across the Atlantic.

**Only a few British patriots and their own American allies have been fighting back, with very limited resources. It is time the massive resources of money and manpower the Loyalists possess were deployed to mount a serious propaganda counter-offensive against the IRA across the Atlantic!**



*Putting the Loyalist case in America: Vanguard Editor Steve Brady speaks to a meeting of American Nationalists in Washington.*



## What Is To Be Done?

by Steve Brady

IT IS always presumptuous, and often unwise, to lecture other peoples on how they should build their nationalist movement. In principle because by its very essence nationalism is a creed rooted in nationhood, whose expression must therefore reflect that nationhood. It follows that as nations are different so nationalisms will be different.

However, occasionally foreigners, viewing things from outside and from a different perspective, can achieve insights denied to those in the thick of their own country's struggle. This would seem especially to be so in the case of America, where that struggle seems bogged down in a mass of crankery and futility depressing even by British standards. And, most crucially, where only those who have experienced and partaken of true nationhood can, it seems, open American eyes to what it is they and their country lacks.

For, not having experienced it themselves, how could they know nationhood? Save as a bloodless abstract concept or as specious ideological flag-cultism? No more could a blind man know colour. Perhaps we can help open their eyes. And in doing so we can perhaps also open our own, which on the subject of America have been blinded often by preconceptions and confusion.

The crucial factor missing from the American equation is nationhood. It is that which they must ultimately rediscover, or bring to birth. It is a difficult task, and one which will not be achieved overnight. Nationhood, like the great redwood trees of America's Far West, grows slowly from seed, taking generations to rise to maturity. Its growth is organic, and cannot be artificially accelerated beyond the limits set by the human genetic behavioural repertoire in which it is rooted. Nonetheless, the seedling can be encouraged, watered, nurtured, shielded from blasts which would shrivel it, until the new growth stands proud and secure. The newness of the people in the land means that any nationhood must be a sapling, bereft at first of the roots, centuries deep, in culture and history and tradition, which anchor the nations of Homeland beyond the eastward ocean. But at least it can be helped to grow.

As the Australian Nationalists are doing: rejecting attempts to make their Commonwealth a multiracial, cosmopolitan ideological construct like the USA, whilst realising that they have grown away irrevocably from the British motherland.

Hence their conscious espousal of the young traditions of nascent Australian nationhood, the flag of the Eureka stockade, heroes such as Ned Kelly, thinkers such as Henry Lawson, indigenous traditions such as Australian Laborism and its "White Australia" concept. American nationalists could well look to their Australian comrades, who in another recently-settled land have gone beyond the sterile necrophiliac Nazi cultism still so depressingly pervasive in America to begin the building of their own national identity. Whilst much

Stars'n'Bars is as publicly visible as the Stars'n'Stripes. Some American nationalists have begun trying to build on this: a worthwhile endeavour, it seems to me. Others, including notably the jewel in the American Movement's crown, the superbly successful David Duke campaign in Louisiana, have less explicitly rooted themselves in the local, state-based sense of identity which pervades much of America.

Such local, community-based campaigning seems to offer a constructive way forward. For the community is the seed of the incipient nation. Only by building on their sense of identity, their feeling, already very real, of betrayal by, at best indifference to their perceived problems from, the Federal US regime in Washington, can that seed be encouraged to grow. Mere empty

**DAVID DUKE - by building on the strong sense of a state-based identity in Louisiana, he is now influencing mainstream US politics.**



of the American movement is rooted in someone else's past, in Australia they look, rightly, to their own future.

But Australia, clearly, is one embryonic nation. From Perth to Melbourne, from Darwin to Adelaide, the White Aussies are, and, crucially, perceive themselves to be, one people. The same may not be true of America. The Old Southland, the Midwest, the "Ecotopian" Northwest (including perhaps British Columbia across the Canadian border), New England (which nearly seceded from the Union in 1812 in opposition to war with Britain!), all might well bear within themselves the seeds of separate nationhood. Certainly even my own brief brush with Virginia found the sense of separate Confederate identity still strong. The

proclamations of grandiose schemes for setting up separate states in parts of America by minuscule sects, utterly unreflective of any thus-far developed popular feelings of national identity in such regions, are mere empty posturing.

Better to follow Duke in building upon local community feeling without, as yet, positing premature separatism. That will be demanded by the people themselves when the time is ripe. Fuelled by growing hostility to the liberal, multiracialist America of the Federal regime and the media, the America from which more and more ordinary Americans feel increasingly alienated.

Nor should they rant about "sub-human niggers" who "should be ship-



ped back to Africa", even if many ordinary Americans on their second six-pack of beer talk loosely in similar terms. In the cold light of day they don't expect those they wish to govern them to talk in such language. Nor need they.

Duke wins elections by throwing off his Klan bedsheets and arguing not that Blacks should be massacred but merely that they should not enjoy special privileges, affirmative action, positive discrimination, quotas etc. Many Blacks and most Whites will go along with that. Yet it is the first step towards the end of multiracialism. The next step Black separatists like Minister Louis Farrakhan have themselves taken. It would be easy to build a pragmatic *de facto* alliance between White nationalists and such Blacks, based around a common demand for separate states for Blacks and a common demand for an end to Mexican and Asian immigration and the repatriation of all illegal immigrants (millions of whom now reside in the US).

What America seems to me to need initially is the establishment of more White populist, local-community-rooted initiatives such as Duke's. Ideally perhaps less based around one man, however able, intelligent, personable and charismatic. For such a man, even if he does not emerge as possessed of feet of clay, is liable to be simply gunned down, as George Wallace and Huey Long were, in a land where assassination is a fact of political life.

Such local initiatives should be encouraged not only on the race issue in the Deep South but amongst debt-ridden farmers in the Mid-west, automobile workers thrown on the dole in Detroit by Japanese imports, Oregon small town folks resentful at Californian colonization of their state, and Texans afraid that wetback hordes will steal from them all their forefathers died for at the Alamo. Where relevant, such groups should collaborate with Black separatists who share their hostility to racemixed, multiracial Federal America. Such groups may well be modest at first in size and attainment - or, as David Duke has shown, they may not. But it is essential that a network of such groups, offering, implicitly at least, an alternative to Capitalism and Federal authority, be in place and functioning when that Capitalism and Federal authority disintegrates as the three time bombs set by racial demography, social decadence and economic instability detonate early in the next century. Then will dawn the hour of the Second American Revolution.

Above such a community group network, prodding it, through magazines and, on demand, speakers, with a wider and deeper ideological perspective, nudging it subtly toward its critical goal of building American nations that America's Race may live, is required an intellectual movement comparable with France's GRECE or that today crystalizing in Britain.

A movement able to mobilize the best and brightest of intelligent White Americans, offering them an alternative to the Capitalism which is strangling their land. An alternative the populist community groups can hardly so explicitly offer, lest they alienate the ordinary people at whom they must target themselves. Currently, with very few exceptions, the best America has to offer is intelligent people hamstrung by a Hitlerism we on this side of the Atlantic have outgrown and rejected.

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*"Currently the best America has to offer is intelligent people hamstrung by a Hitlerism we on this side of the Atlantic have outgrown and rejected."*

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Some of this is simply a result of a lack of a national culture in which to discover their own roots. Some is a political tradition in which cultism is not immediately politically penalised - avowed Nazis can win occasional significant votes from a public which never knew a Blitz, although sustained popular support has never been built around such silliness. And some is our fault, the fruit of decades of European contempt and disdain for America. But what effort have we ever made to show them a better way?

All we have ever done is sneered at "Coca-colonisation", "Big Mac culture" and "Yanks" in tones implying that ordinary Americans are responsible for, rather than fellow victims of, this decadence and greed. Worse is talk of "A European Third Way, rejecting both America and Russia".

Reject USA and USSR as entities, certainly. But we must accept that White Americans and Russians as peoples should be part, not enemies, of a European way. They are, after all, Europeans too. Russia is an ancient European nation, shield of our Eastward flank against Mongol and Tartar for a thousand years. America has the potential to give birth to new European nations, shield of our Westward flank against Hispanic and Japanese for cen-

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**AMERICA-  
Enemy of  
Europe, or  
part of a  
Greater  
Europe ?**

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turies to come.

Not only the nations reborn from the demise of the USSR, but those to be born from the demise of the USA, must be welcomed into the Greater Europe, the alliance of sovereign White nations which will stand together against the Third World hordes, an island and a fortress of civilization and culture against the darkness. We need to talk of a European Third Way, including both America and Russia. That Way's enemies, traditionally, were Communism and Capitalism.

Capitalism defeated Communism by offering itself as an alternative to the ordinary people in the Russian heartland of Communism. We can defeat Capitalism finally only by likewise offering ourselves as an alternative to the ordinary people in the American heartland of Capitalism. For Americans, like Australians and Afrikaaners, regardless of where they live, if they are White are Europeans too.

A fact of which they must be made aware, a heritage in which they must be given a chance to share, primarily by those of us in the ancient homeland who are linked to them by a bond of a common speech, and, oftener than we sometimes remember, by a bond of common blood. Those of us who are British. As most White Americans' ancestors once were too.

We cannot and must not tell them what to do. We can only offer experience and advice for them to take or reject as they choose. But we do offer that help, if our kinsmen west over sea want it.

Across three thousand miles of empty, windswept ocean, we Europeans who fight for our ethnic identity in Britain extend the hand of comradeship to our fellow Europeans who fight for that same identity in America. It is a common fight. One day it must end in a common victory...



# Who Killed Grimsby's Fishing Industry?

IN THE LAST twenty years Grimsby has skidded down from one of the premier fishing ports of the world, to the pathetic cottage industry of today.

The Fish Docks no longer offer major employment opportunities at sea, in engineering, marketing, processing and transport. Today our Fish Docks are little more than an industrial graveyard. The two political parties that presided over this monumental sell-out were Labour and Conservative.

*"What do you mean 'sell-out'? What did they do exactly?"*

## THE CATALOGUE OF BETRAYAL

(1) With a lack of resolve that is now a trademark of Labour & Conservatives our traditional fishing grounds around Iceland, Russia and Norway were lost.

(2) With the rising cost of fuel (following the quadrupling of oil prices by the Arabs in 1973) Labour and the Conservatives should have provided fuel subsidies for our trawlers, thus making it economically viable to maintain a distant-water fleet. They were too busy subsidising other countries.

(3) In a move that destroyed forever Labour/Conservative claims to represent the best interests of the British people, they made us a member of the EEC. For Grimsby this was the proverbial 'straw that broke the camel's back' for it compounded the continuing failures of Labour and the Conservatives. Not only had they lost us our traditional fishing grounds, not

only were the trawler companies finding it near impossible to make ends meet, membership of the EEC made it 'un-European' to prevent our own waters being plundered by

harbour a gut feeling that the failure of Labour & Conservative to stand firm for the people they 'represented' was the factor that lost us the Cod War and hammered the final nail into

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*PAUL FLAVELLE examines the once-proud Grimsby fishing industry - brought to the verge of extinction by the policies of successive Labour and Tory Governments.*

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EEC members.

Add to this the torturous evolution of their absurd "Common Fisheries policy" designed to dictate to our country **where** we can fish, **when** we can fish, **how** we can fish, and to **what extent** we can fish, and clearly the Grimsby fishing industry was heading for the rocks... with Labour and the Conservatives at the helm.

Without Europe we built up the greatest fishing industry in the world. What have we got now?

(4) Even if we allow for the above, the failure of Labour & Conservative to salvage something from the wreck they were creating is a shining example of their criminal incompetence. They failed to negotiate on a reasonable basis for the retention of some British presence in our traditional fishing grounds. They failed to invest in new types of boat to meet a new situation.

(5) Many people in Grimsby

the industry's coffin. With their usual lack of character, their usual lack of resolve, they caved in under American pressure regarding the US base at Keflavic, Iceland. Whatever the requirements of the richest nation on earth the prime duty of Labour & Conservative was to defend **our** interests. They failed ... again. America got what she wanted, Iceland got what she wanted; **what did we get? Just look around you.**

How strange it is then, that with a record like this, with the destruction of a once proud and mighty industry, with the consigning of so many trawlers and people to the scrapheap, Labour/Conservative are still in power. Oh yes, they don't even accept they've done anything wrong.

They stand themselves on high moral ground and call themselves 'moderate' political parties, with our best interests at heart. My word how they must snigger behind our backs.

## WHAT SHOULD WE HAVE DONE

It is to be recognised of course that the livelihood of the Icelandic people is almost entirely dependent upon fishing; they cannot be blamed for taking firm action in support of their own people (not all countries betray their own kind). Surely then, the correct way forward was through sensible negotiation between the two sovereign nations involved. In the event it would almost certainly have been necessary to compromise on the numbers of British trawlers fishing within the disputed 200-mile limit, and of course a quota system agreed upon. This would have meant **some** reduction in the distant-water fleet and **some** job losses, but these would have been neutralised by expansion in other areas.

This expansion could have been achieved by investment in new deep-water Freezer Trawlers built to modern specifications and dispatched to new fishing grounds, notably the South Atlantic. Fuel subsidies from the Government should have been forthcoming, and support facilities established on British sovereign territories such as Ascension Island, St Helena and the Falklands.

If this process had been started in the early to mid 70s then by now we could have had a thriving South Atlantic trawler fleet, **plus** a reduced Icelandic fleet, **plus** a substantial off-shore and North Sea fleet. Grimsby could have carried its mighty fishing industry, its jobs, and its prosperity into the



next century.

So what did Labour & Conservative **actually** do? They killed off our birthright and built a "fishing museum" instead, and they expect us to be grateful.

**FACTS:-**(1) In 1974 our distant-water fleet still employed over 2,000 deep-sea fishermen. Today...none.

(2) In 1974 we still operated over 100 deep/middle water trawlers. Today...none.

(3) In 1974 our trawlers landed over 120,000 tons of fish in Grimsby. Today with luck, our tiny fleet might land around 10,000 tons.

(4) Today fish comes in on mainly foreign boats or is transported overland from Scotland (coals to Newcastle, eh).

(5) Former fishermen, some having fished for forty years or more, were regarded by Labour/Conservative as nothing more than "casual labourers" and thus swindled out of redundancy payments.

(6) Those who 'dare' to raise the issue of what happened to our once mighty fishing industry are accused by Labour & Conservative of 'living in the past'. A highly convenient way

of avoiding all those awkward questions.

(7) Our opponent in the Cod War, Iceland, as if to rub salt in the wound, now provides Grimsby with fish and jobs because thanks to Labour & Conservative we're not capable of providing them for ourselves. However, Austin Mitchell seems to be on a 'nice little earner' with his MP's salary and SkyTV, but then he's one of the boys...are you?

(8) The great fish-landing areas of Grimsby Fish Docks, once the greatest in the world, now stand empty and rotting. Look out over the Fish Dock, and the trawlers are gone, the fisher-

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*"It's no fish ye're buying.  
It's men's lives"*  
Sir Walter Scott

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men are gone, the jobs are gone, our heritage in ruins

**Go down there, go down-dock and see for yourself. Maybe you too will feel the anger rising up through your veins ...maybe.**



**'The fishing fleet - the heritage and lifeblood of many small British coastal towns.**



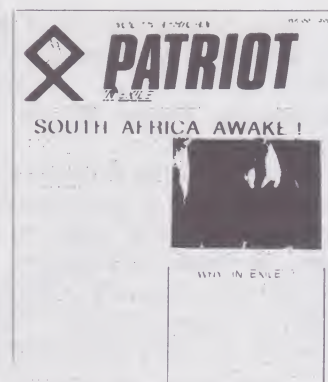
## Back from the Dead

**MANY** readers of *Vanguard* will doubtless remember the *South African Patriot*. It was a informative and interesting White Nationalist magazine, published from Durban, Natal, a mine of information for those interested in political developments in South Africa.

Sadly the publication suffered extreme financial difficulties, and appeared to 'die' in the late 1980s. Fortunately, as Mark Twain might have put it, rumours of the *SA Patriot's* death are somewhat premature.

For a successor publication - *The South African Patriot in Exile* - has just emerged, blinking, into the light of day. It's produced by the same team that produced the original *SA Patriot*, who are now living in Britain, following the De Klerk regime's clamp-down on hard-line Nationalists - hence the *In Exile* part of the title.

This edition covers current events in South Africa,



**Rising from the ashes - the 'Phoenix Edition' of the *South African Patriot*.**

and has an in depth analysis feature: 'The Extra-Parliamentary Options', as well as an interesting letters page.

In its heyday the original *SA Patriot* was very popular with Nationalists in Britain; no doubt if it can avoid the financial rocks its successor will do likewise. We wish the *SA Patriot in Exile* team all the best in their new venture.

A sample copy of *SA Patriot in Exile* is obtainable for 70p inc p&p from Vanguard Publications,

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Over 200	-48p each	inc p&p

## News From Sweden.

Readers of issue 33 of *Vanguard* will recall that we featured an interview with Leif Ericsson of the Swedish Democrats. The SD, a strongly Nationalist party, that campaigns on the theme 'Sweden for the Swedish' was founded in 1988. Leif hoped that they might make their first electoral breakthrough fairly soon. We are happy to inform our readers that this has now occurred. In the recent local government elections the SD had 2 councillors elected in Southern Sweden. Congratulations!



# 'RISE UP IN THE STRUGGLE'

THE CONSERVATIVE PARTY (CP) was launched in March 1982 after 18 Members of Parliament were expelled from the ruling National Party (NP) for refusing to support the government's new constitutional proposals. These proposals constituted a fundamental shift in National Party thinking.

In the past the National Party stood for a policy of "separate development", or "apartheid", ie geographic and political partition between the different ethnic groups or races in Southern Africa, whereby each nation would rule itself, in its own, politically sovereign, territory. Under pressure from the US State Department, and big business in South Africa, the National Party adopted a policy of "power sharing" whereby the various racial groups would share political power in a unitary South Africa.

Consequently in March, 1982 the CP became the only party with Parliamentary representation to unambiguously support the right of Whites to political self-determination in their own territory. Coupled to this was a recognition that the Indian and Coloured race groups - and each of the 10 black tribes in South Africa - had a concomitant right to self-determination in their own sovereign states, or "homelands".

Just over five years after its formation the CP took part in its first General Election and immediately became the Official Opposition ousting the far-left lackey of monopoly capitalism - the PFP - from that position.

A year later, in October 1988, the CP made spectacular inroads into traditional NP turf in nation-wide municipal elections. Especially dramatic were CP gains in the province of Transvaal - where almost fifty percent of South Africa's Whites produce roughly seventy-five percent of the nation's GNP. In this province almost 700 CP town and city councillors were elected to the 490 of all the other parties combined. In the capital city of Pretoria the CP very narrowly missed taking over the reins of power in city hall.

When, in the September 1989 General election the CP captured 31% of White votes the party was well and truly a Government in waiting. The election was remarkable not only in the increase in support the CP was enjoying, but also in the large number of young people who were joining the party in their thousands. The CP was receiving its strongest support from the 18-25 age group, leading one CP MP to remark that he had won in his

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**MARTIN SCHÖNTEICH**  
**Chairman of the youth**  
**wing of the CP in Natal**  
**Province, and editor of**  
**their newsletter *Pioneer***  
**surveys the growing**  
**opposition to the De Klerk**  
**sell-out Government.**

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constituency on "*the vote of the denim brigade.*"

By the late 1980's the White South African youth was the vanguard of a nationalist and patriotic counter-revolution against the liberal integrationist policies of the NP Government. CP meetings consistently filled halls across the country with predominantly young people, while the more militant AWB (Afrikaner Resistance Movement) managed to break up numerous NP meetings with its many young and enthusiastic supporters.

Contemporary South African history can be divided into a "before" and "after" 2nd February 1990 period. On that fateful day President FW de Klerk - in flagrant disregard of the mandate of his Party, received at the previous General Election - unbanned, *inter alia*, the South African Communist Party, and the ANC and PAC terrorist movements. A couple of days later convicted terrorist Nelson Mandela was released from prison.

De Klerk also began to speak of the "irreversibility" of his power sharing reform programme. This was corroborated by numerous Government spokesmen, among them Gerrit Vil-

joen, Minister of Constitutional Development and Planning, who told a media conference in February 1990 that, "*the 1989 General Election was the last in which Blacks did not participate.*"

Thus, without a mandate - and without the intention of getting one from White South Africans - the National Party committed itself to destroying White political self-determination via a new constitution for a unitary South Africa with universal suffrage.

White outrage and nationalist resistance to this diabolical Government plan was almost immediate. Less than two weeks after the February 2nd speech the CP held a protest march through the streets of the nation's capital attracting over 30,000 Whites - a considerable feat, if one takes cognizance of the fact that White South Africans are traditionally disinclined to any form of public protest.

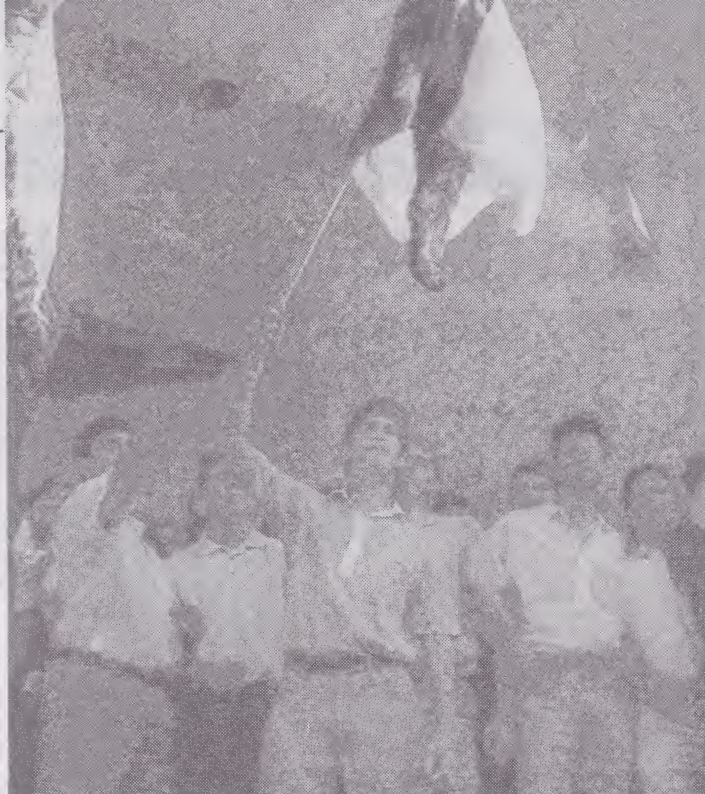
Three months later on 26th May 1990 CP leader, Dr Andreis Treurnicht, addressed a mass rally attended by well-over 100,000 Whites at the Voortrekker Monument - a symbol of Afrikaner nationalism. Speaking under a huge banner with the words "The Third Freedom Struggle has begun" Dr Treurnicht committed himself, his Party, and those present to the CP's "Freedom Manifesto". The Manifesto is a public commitment by White South African nationalists. Part of the manifesto reads:

*"We shall not rest until our freedom in our own fatherland is assured. ...We request our leader and our Party to call up our entire people to the freedom struggle and to use all available means in the struggle to realise this ideal!"*

The militant Right was even more vociferously opposed to De Klerk's sell-out of their White fatherland. In April 1990, Piet "Skiet" Rudolph, leader of the *Orde Boerevolk* (Order Boer Nation) removed almost 70 rifles, pistols, and a light machine gun from an Air Force armoury in Pretoria. Thereafter he managed to evade a nationwide police search for almost five months due to the widespread sympathy his actions received from the almost exclusively right-wing farming



***Giving  
Mandela  
a warm  
welcome:  
White  
students  
burn an  
ANC flag  
before  
an ANC  
meeting  
at  
Pretoria  
University***



sident Nelson Mandela. Singing patriotic Afrikaner songs and waving anti-ANC and pro-Afrikaner homeland banners the students stormed the stage and overpowered the ANC bodyguards. As Mandela and his entourage were fleeing via a back door the nationalist students burned an ANC flag, to loud jubilation and cheering.

For the time being the Conservative Party is still intent on attaining political self-determination for White South Africans via the democratic party political process. But should the Government be serious in its intentions to negotiate a new constitution in which the Black majority will rule South Africa then it will be doing so at its peril, and the resultant White resistance will make the 30 year "bush war" of the ANC look like a Sunday school picnic.

As CP leader Treurnicht stated in March of this year: *"As representatives of the majority of the White nation, we now realise that the Government has plunged us into a struggle for our freedom. This struggle has now taken on a serious and deeper dimension. Our people's claim to its own country and its right to self government is non-negotiable. Our people are prepared to sacrifice their lives for these rights. The Government leaves us no choice but to rise up in the struggle to defend our living space and our freedom with the necessary means at our disposal."*

Rudolph shelter and other logistical support.

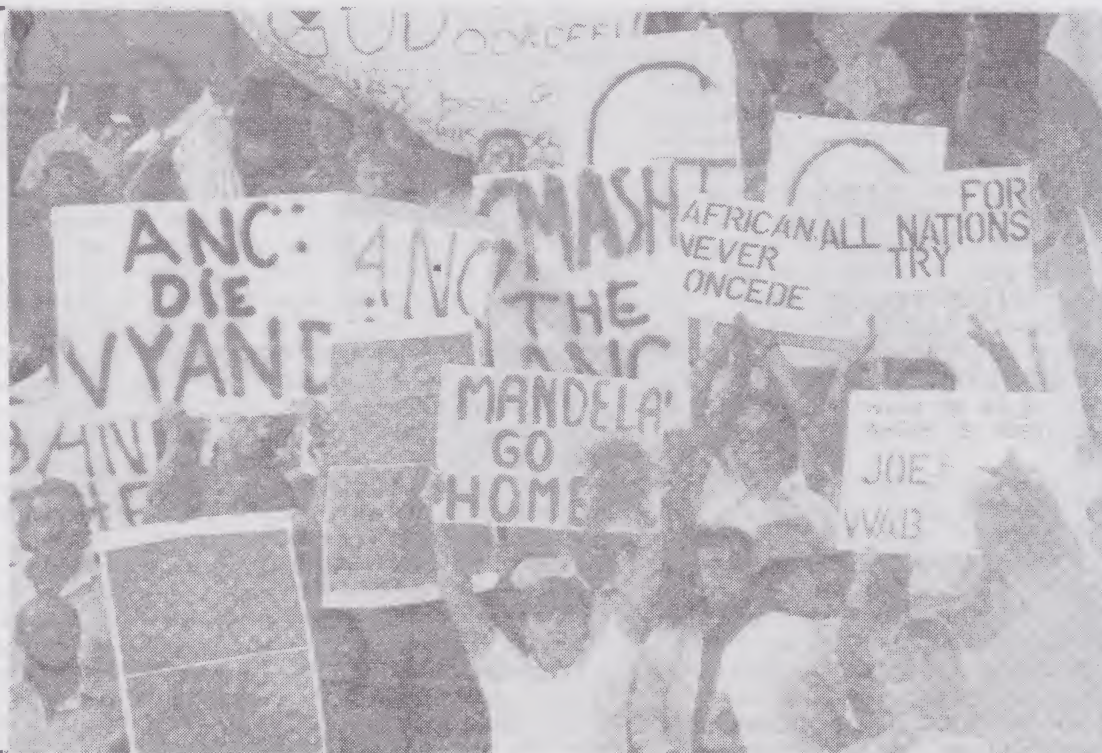
The second half of 1990 saw a massive surge in right-wing violence. With the bombing of, *inter alia*, National Party offices, left-wing newspaper offices, black trade union facilities and black taxi ranks the White Right was showing Black South Africa that it was a force to be reckoned with.

January 1991 saw the most effective White civil disobedience action to have occurred in South Africa in over half a century as more than 15,000 right-wing farmers effectively blocked Pretoria's CBD for thirty six hours, as

hundreds of tractors, combine harvesters and other heavy duty farm machinery brought the capital city to a standstill. Four months later the National Party Government used, for the first time, sharp point ammunition on White farmers intent on removing illegal black squatters by force from their farms. In the police action four farmers were wounded, and only by a miracle did the heavily armed farmers not return fire.

At the University of Pretoria several hundred right-wing students broke up a campus meeting which was to have been addressed by ANC deputy pre-

***Youth on  
the move:  
Hundreds of  
students at  
Pretoria  
University  
demonstrate  
against the  
presence of  
ANC terrorist  
Nelson  
Mandela.***





# Keeping the British out of Britain

By MARK COTTERILL

IT WAS ON a cold November evening, last year, that I met up in a West London pub with over 150 other Loyalists, for a fund-raising Social Evening, in support of 'Loyalist Prisoners Aid' (LPA). Although those present were mainly from the London area there were small groups from Scotland and Ulster present, and it was a friend from the latter group I was there to meet.

"Where's Bobby then?" I asked one of the organisers after looking at my watch for the umpteenth time, "He's a bit late, isn't he?"

"Bad news," came the organiser's reply, "He's been detained by Special Branch at Stranraer and they're keeping him there. I'm afraid he won't be here this evening".

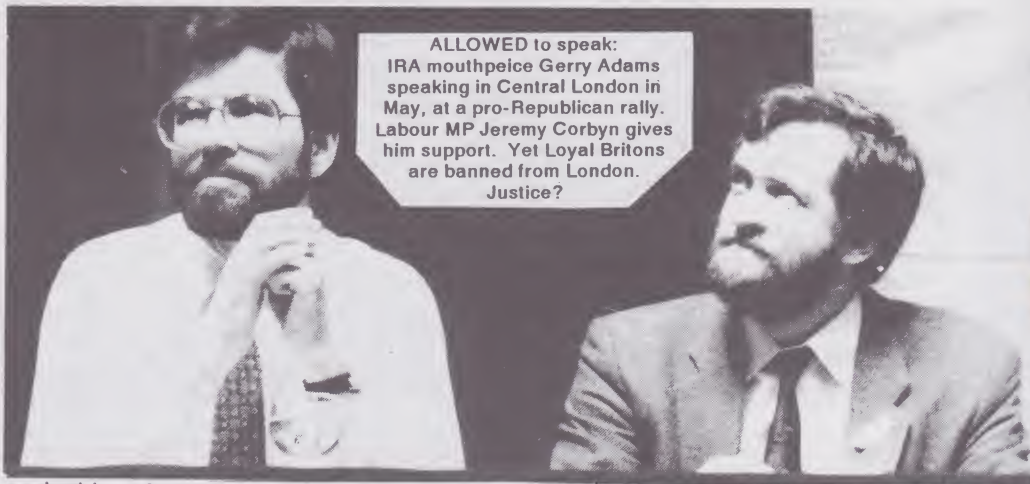
Bobby is Bobby McDevitt, an LPA member from East Belfast. He caught the Ferry over from Larne to Stranraer and had planned to drive on down to London for the fund-raising evening. However our political police - Special Branch - had other ideas and arrested him and held him under the Prevention of Terrorism Act (PTA).

What followed was a nightmare for Bobby. He was held in Stranraer Police Station for six days, without being charged and then appeared before a special court, where he was banned from entering mainland Britain (ie England, Scotland or Wales) for three years.

How can the State do this to a loyal Briton, in our 'nice, democratic country' you may well ask? Well, under Sections 5 to 7 of the Prevention of Terrorism (Temporary Provisions) Act 1989, they, the State, can make an order to "exclude a person from the whole or part of the United Kingdom, if they are satisfied that the person is or has been concerned in the commission, preparation or instigation of acts of terrorism connected with the affairs of Ulster or is attempting or may attempt to enter a part of the UK with a view to being so concerned" (Sorry about the legal jargon).

The Home Secretary can also withhold the reasons for making the PTA order to ban a person from a part of the UK, and this is what happened in Bobby's case, when he and others asked why. This practice was upheld by the Divisional Court in January 1987 (R v Secretary of State for the Home Department ex parte Stitt).

The Court accepted that Schedule 2 to the PTA gives the banned person the right to appeal against his exclusion,



and this of course Bobby did. The matter is then referred to an independent (we bet he is!) adviser, who has access to all the information available, and can interview the excluded person. Bobby was interviewed back in Belfast in January. The adviser then compiled his report and made his recommendation as to whether the order should remain in force or not.

No prizes for guessing what recommendation he made - yes, that's right, the appeal was turned down, so Bobby remains banned from the mainland. Under Schedule 2 to the PTA the exclusion order will expire 3 years from the date on which it was made, unless revoked earlier (most unlikely). So the ban expires on November 11th 1993, but it's not as simple as that.

Shortly before the expiry date the order is reviewed. The Court can lift the ban at this review, but it can also extend it for a further three years! At this stage no one knows what will happen; it's too far off yet.

So why was Bobby held for six days in a Scottish Police cell and then banned for three years from the Mainland? The Home Secretary will not tell us, so we will have to draw our own conclusions. Well, let's look at the facts.

Bobby is a member of a legal organisation, the Loyalist Prisoners Aid. He is active in its community work in East Belfast, but is in no way associated with outlawed bodies such as the Ulster Freedom Fighters. He is on friendly terms with Loyalists on the mainland, and helps out in fund-raising activities for the LPA - which looks after Loyalist prisoners and their families, both in Ulster and on the mainland.

Bobby is not a terrorist and never has been. He's never been convicted of any offence, and far from coming to London to "instigate acts of terrorism" he was only there to join Loyalist friends from the mainland in a fund-raising social, as well as to do a bit of sight-

seeing in his capital city.

Not too much to go on here then, until one looks at the enemy - the IRA/Sinn Fein. They too have members banned from the mainland. They are also banned from speaking on TV/radio as are the UDA. The reasoning behind this is to make both groups look as bad as each other in the eyes of the British public, as of course to appease the Dublin Government.

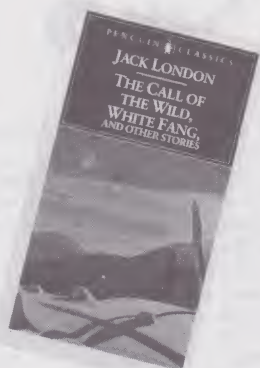
At present only a handful of Loyalists are banned from entering the mainland, but this is a handful too many. One man, an ex-serviceman, was invited over to Canada for an old comrades reunion, but as he could not enter mainland Britain he had to fly via France!

**What an utter disgrace that our Government can do this to a British ex-serviceman, who fought for his country, but on the other hand lets in to the mainland Gerry Adams, and others of his ilk.**

Adams was over in London in May, as guest of Jeremy Corbyn, (Labour MP for Islington) and the Indian Workers Association. He spoke at a number of left wing meetings and was allowed to travel round quite freely. Adams and other Sinn Fein/IRA members come to London, and other major cities, as guests of Labour MPs, such as Ken Livingstone and Bernie Grant, to attend meeting and marches. They are never stopped and sent back, but of course Bobby is, when he tries to travel across. **But who is the greater threat to democracy and freedom?**

On a personal level the ban is even worse for Bobby as he has family in Wales, who of course he cannot now go over and see. However all is not lost, and the campaign to get his ban lifted is continuing. **If, after reading this article, you would like to help in a small way in the campaign, then please drop me a line via : PO Box 46, Torquay, Devon, TQ2 7SX.**



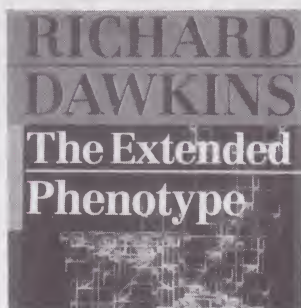


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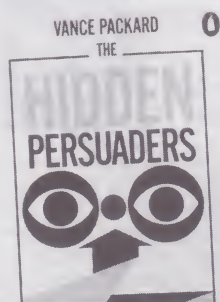


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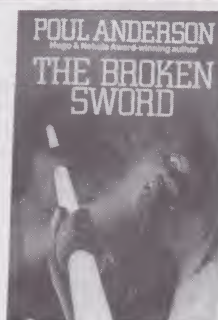
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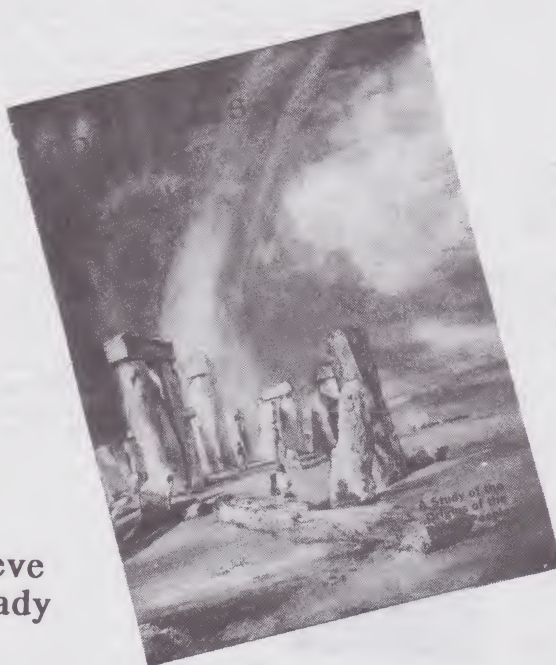


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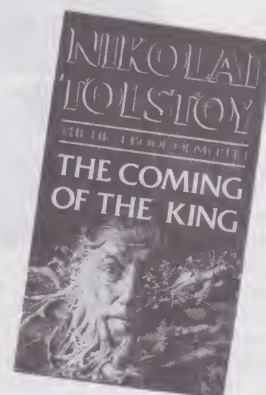
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by  
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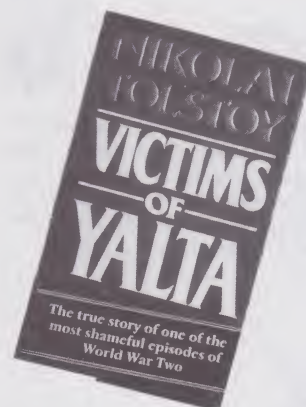
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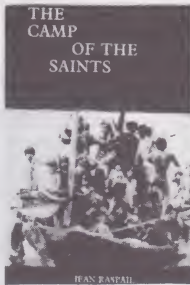
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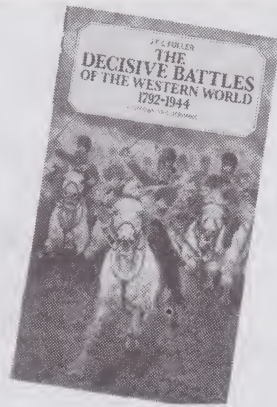


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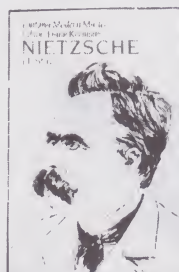
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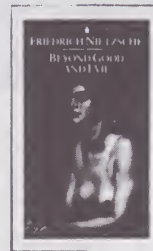
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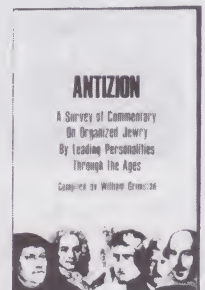
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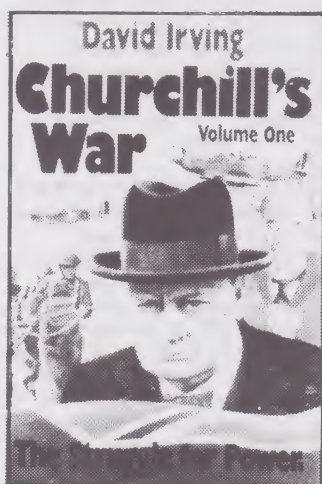
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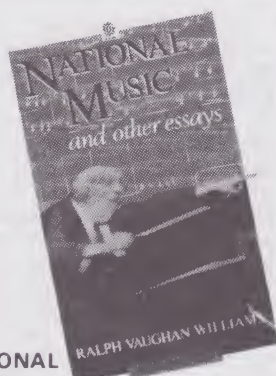
This was originally produced in answer to a propaganda booklet written by two Marxists for the National Union of Teachers. It systematically demolishes the 'scientific anti-racism' of the NUT booklet, and is a valuable addition to Nationalist literature as it concisely shows how anti-racist arguments can easily be torn to shreds. Recommended.



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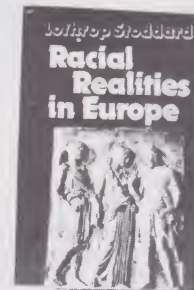
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# RADICAL NATIONALISM - The Challenge of the Nineties

THE EARLY NINETEEN-EIGHTIES saw the development in Britain of what was loosely termed 'Radical Nationalism', a tendency within Nationalism closely associated with the now-defunct magazine *Nationalism Today*, founded in March 1980. This was an attempt to broaden the ideological perspectives of Nationalism, so that a clear, nationalist stance could be taken on social and economic issues, as well as on areas of national and ethnic identity.

It was, not unreasonably, believed essential to the credibility of Nationalism that it should develop clear, consistent and attractive policies on a wide range of issues, if it were to become a serious political force in the years to come, given the political environment that Radical Nationalists expected to be living in, in the late Eighties and Nineties.

So what was this expected environment? At root it was based on the assumption that, in the global battle between International Capitalism and International Communism the latter would win. As recently as a decade ago this seemed an all too likely event. Globally the Soviet Union seemed on the advance; countries that went Communist stayed Communist, never the reverse. In Britain traditional industries were collapsing at an unprecedented rate, unemployment was soaring to well over three million, and with the worst riots in living memory regularly taking place in our inner-city streets the very fabric of society seemed to be tearing apart.

In consequence it was believed by Radical Nationalists that the real political battle they would have to face would be **against** the forces and creeds of the radical Left, **for** the hearts and minds of British workers, who - jobless and prospectless in a collapsing Capitalist society - would be looking for radical change.

Thus the attempt was made to justify Nationalism against a 'Left Challenge', by emphasising that the Left offered no real alternative to Capitalism, and that Nationalism offered the best future. To take for example the issue of the ownership and control of industry it was argued that, as the Soviet Union proved, Communism only offered rule by Party Bosses instead of Big Business Bosses.

The 'social contract' of

---

**Have events  
overtaken 'Radical  
Nationalism'?  
asks  
TOM ACTON**

---

Nationalism by contrast is based on the belief that one can only expect people to show loyalty and support to their nation if they have a real stake in that nation. Thus Nationalism seeks the widest possible ownership of property and of the means of production. The widespread ownership of industry, via co-operatives for example, would give British workers a real say in their own future, a real stake in their industry and their country.

**With the advantages of a decade's hindsight how does the 'Radical Nationalism' of the early Eighties stand up?**

Firstly the **goals** of radical Nationalism are as valid as ever. Ten years on and it becomes increasingly clear just how great a threat is posed to the very identities of peoples and nations around the world, by the globally dominant creed of International Capitalism, which - in its blind searching for global profit maximisation would sweep aside national in-

dependence, cultural and ethnic differences etc, as 'barriers to trade'. A real challenge to the existing order is more than ever needed.

But as far as the **means and strategies** of Radical nationalism are concerned a very different picture emerges. For, as everyone can see, the expected 'Left Challenge' did not materialise. On the contrary at no time in this century has Communism in its traditional forms seemed less likely to become the dominant force in the world.

This has had several important consequences for us. On a practical party-political level the old argument that *'In times of crisis an "extremist" image becomes an asset, not a liability'* falls: it's **probably** wrong anyway, but it's **certainly** simply irrelevant - there has been no 'crisis', nor is there going to be one, in the immediate foreseeable future.

On the level of the ideological justification of nationalism as a serious political force the consequences are just as great. Concentrating on the 'Left Challenge' Radical Nationalists blandly ignored the obvious fact that the all the ideological running over the past decade has been from the 'Right': from market economics to libertarianism the ideas which have most influenced the political mainstream of late have come from the pro-Capitalist Right, not the Socialist left.

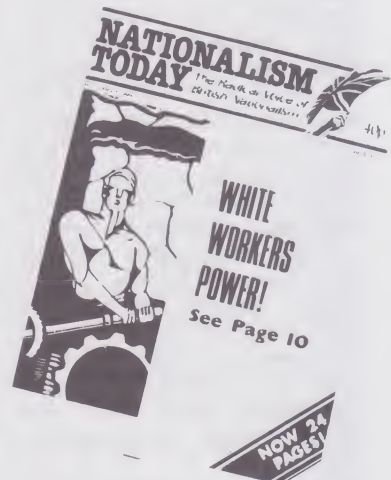
As result Radical

Nationalism has been caught in a 'Singapore situation': during World War II the British forces in Singapore found the Japanese attacking them overland from the rear; their defensive guns were set up to face out to sea, to face a naval attack which never came.

Similarly during the Eighties radical nationalists dissipated their energies preparing the case against the challenge from the left on social and economic issues, which never materialised.

**The question now arises - are the goals and ideals of Radical Nationalism defensible against the challenge of the Right? Radical Nationalism showed that it could out-argue the Communist Left - can it do likewise against the Capitalist Right?**

What follows does not pretend to be a comprehensive demolition of the international capitalist ethos; rather it should be considered as the introductory notes for a possible line of Nationalist argument against it. Others will, I hope, develop the case further.



*Nationalism Today - the standard bearer of Radical Nationalism in the Eighties - but is its message still relevant?*



## 1) IS 'ECONOMIC PROGRESS' THE BE-ALL AND END-ALL OF SOCIETY.

Every British General Election since the War has been decided primarily on the issue of economic management; one could be forgiven for imagining that human progress can be wholly measured by just a few economic statistics - GNP/inflation/unemployment/balance of payments etc.

I would suggest that since economic activity impacts heavily on a wide variety of other fields - social, ecological, maintenance, or otherwise, of national identity, etc, etc, no economic policy can be judged solely in terms of the economic gains it will provide: rather the effects on a whole gamut of issues must be taken into account.

To illustrate the point: the planned agricultural reforms of the late and unlamented Nicolai Ceaucescu involved the razing of hundreds of Romanian villages, and the destruction of thousands of small farms, to be replaced by huge, impersonal agro-industrial complexes. This was done in the name of economic efficiency and progress.

Personally I doubt very much whether the new agricultural production centres (one can hardly call them farms) would in fact have raised agricultural production. (For a rationale of why the family farm is always likely to outperform the collective see *'The Territorial Imperative'* by Robert Ardrey.) But let us suppose that, for the sake of argument, the reverse was true. Suppose that the 7th Sibiu Agricultural Production Centre did indeed overfulfill its production quotas, play its part in the success of the 5 year Plan etc, etc. Would this have justified the social and ecological damage caused?

The destruction, not just of individual homes but of whole villages; the destruction not just of much of Romania's architectural heritage, but of its folk heritage, bulldozed away with the small village communities that sustain it. I hope you agree that the answer would be no.

One should not, of course, carry things exces-

sively in the other direction through a starry-eyed idealism. The collapse of Communism in the Eastern bloc came about primarily because the most talented and able members of society saw their counterparts in the West driving around in Mercedes, while they had to wait ten years to buy a square-wheeled Lada with built in rust. The lesson of the Eastern Bloc is fairly simple - **ideologically sound poverty holds little appeal for the vast mass of the populace.**

In conclusion: what is needed is a sane and balanced approach, that views economic prosperity in perspective; something that is desirable, certainly, but not at any social, ecological, or other, cost.

I would suggest that, in recent decades, all the mainstream parties, pandering to the 'get rich quick' mentality of the consumer society, have erred in pursuing policies because of their (often illusory) short-term economic benefits. Take for example Norman Tebbit's 'on your bikes' speech, implying that society exists for the benefit of industry, rather than the other way around.

## 2. DEFINITION OF TERMS.

Specifically - 'Market economy' versus 'Private Enterprise' versus 'Capitalism' - terms that are often thought of as synonymous. I would suggest that not only is this an error, but one that leads to a lot of erroneous conclusions being drawn.

Suggested definitions:-  
**Market economy** - where entities can trade freely, without external control or intervention, buying & selling with whoever they wish, motivated to maximise their profits (however the term 'profit' be defined - see below) by selling for as much as they can, and buying for as little as they can, and in competition with other entities in the same line of business. This is regardless of the form of ownership of the enterprise concerned.

**Private enterprise** - in effect that which is not owned by the state, either nationally or municipally.

Thus sole traders, partnerships, companies, limited or unlimited, private or public,

plus co-operatives, friendly societies, associations would all qualify as examples of private enterprise. **Capitalism** - one particular form of private enterprise where ownership and ultimate control lies with the shareholders of an enterprise, who need not, and generally do not, actually work in that enterprise.

That the above terms are not synonymous is fairly easily shown. Gorbachev has relaxed much of the centralised planning in the Soviet system, permitting state owned enterprises to buy/sell at the discretion of their managements: potentially there exists a possible socio-economic oddity: a state-owned market system, where the state, as owner, appoints the managers of an enterprise, then leaves these enterprises to trade freely in competition with one another.

Conversely in wartime Britain, and again during the Wilson/Heath era privately owned industry was so hemmed in by restrictions and controls that the converse was effectively the case: industry was privately owned, but largely state controlled.

The distinctions between private enterprise as a whole, and capitalism as a particular version of it are fairly self-evident, so I won't labour the point, but it might be worth mentioning that much of the best performances in recent years has come from smaller firms, in which non-capitalistically owned enterprises are proportionately greater in number.

The significance of the above distinctions is this - no one doubts that capitalist, private-enterprise, market-orientated America left state-owned centrally-planned socialist Russia trailing in its wake, as far as the growth of economic muscle is concerned.

But why? Was it because of the market system? Could a state-owned market-orientated Soviet Union have kept pace with the US? Or was it because US industry is privately owned? Or because the 'commanding heights' of private enterprise were capitalistically owned? The *Daily Telegraph* naturally assumes the latter, but it is a rather glib assumption to make in the absence of actual hard



**G. K. CHESTERTON - realised that private ownership of property did not necessarily imply support for Capitalism.**

evidence.

Personally I believe that Western economies outperformed those of the Soviet bloc because they were largely in the hands of private enterprise. Although I have mentioned the idea of a state-owned market system as being a theoretical possibility I doubt if such a system could compete with private enterprise.

There is a fundamental difference between being the owner of an enterprise, and merely a paid manager, and the former is much more committed to that enterprise's success. Why this should be stems at root from the socio-biological development of man; it might however be noted that the 'ChesterBelloc' school of thought also lays stress on the human need for private property.

But if private enterprise is superior does it have to be dominated by its Capitalist form?

**In my view it is wrong to credit specifically to Capitalism the successes which are generic to private enterprise as a whole.**

In point one above I mentioned that economic success should not be the only criterion by which economic systems are judged. I hope to suggest that other forms of private enterprise might have similar economic success, but with less deleterious social consequences?



### 3) PROFIT - WHAT DO WE MEAN BY IT?

On the face of it a simple enough question to answer. Profit is the gain from a transaction, measurable in money terms. Entities trading in any market orientated system are assumed to base their decisions on a desire to maximise their profits, to get the maximum possible economic returns on their investments. And that return can be measured wholly in terms of money.

That would be the conventional answer, but I would suggest that it is, in many ways, inadequate. Not necessarily wrong, just inadequate.

To illustrate this point consider as an example the case of the smallest possible economic entity:- the individual selling his/her services for an economic return - a wage. What does an individual look for when seeking a job; certainly some monetary return in the form of that wage or salary, but is that all?

Academic studies into workplace motivation confirm what most people are aware of from personal experience: people seek a lot more from their work than just monetary gain, the largest possible pay packet. They also seek some sort of challenge, an inherently interesting job, the self-respect and the respect of their peer group that comes with doing a difficult job well, they seek a good working environment, pleasurable social contacts, in short some sense of fulfilment.

Thus when selling one's labour one does indeed try to maximise one's profit, but not according solely to the single criteria of monetary return; rather one seeks to maximise 'profit' in a much broader sense of personal fulfilment. Money profit is, if you like, only one component - albeit usually an important one - of what one might term human profit. What the factors are that determine that human profit will vary from person to person, according to time and circumstance.

So much for the case of the individual. To go to the other extreme consider the case of the large, capitalist, multi-national concern. What

motivates it? What is its definition of 'profit'? The answer is, that profit is judged, almost entirely, in monetary terms.

The local management is judged by national management predominantly according to money criteria, likewise is the national management judged by the global management, who in turn are judged by the shareholders, (often the hard headed managers employed by institutional investors, who are judged by their superiors etc; etc.) according to monetary criteria - the profits, the dividends, and the share price prospects.

This capitalist multi-national is made up of many thousands of individual people each of whom, like the other members of the societies in which it operates, judge their activities on the 'human profit' basis outlined above; yet its overall collective actions are determined by the inadequately narrow criteria of money profit.

Why should this be so? Essentially because of the ownership structure of industry under capitalism. The owners, the shareholders, need not - and usually do not - actually work in the firm concerned. The industrial equivalent of the absentee landlord they can inevitably only judge the success or otherwise of the businesses they own by one criteria - the money that they generate. The large scale and world-wide functioning of the larger capitalist concerns only exacerbates this tendency.

Capitalism in short is the victim of an odd paradox - in seeking to maximise profits in the narrowly financial sense it falls far short in broadest, most meaningful sense of the term. America epitomises this failing of capitalism - supremely successful at generating material wealth, it is nonetheless a violent, unsatisfied society, one that 'knows the price of everything and the value of nothing'.

**And this is why, I believe, traditional 'Radical Nationalism' can make a constructive contribution to the economic debate.**

For a very good case can be made for arguing that Nationalist forms of private

enterprise are likely to be far better than the Capitalist one in the creation of real profit - the 'human profit' as defined above.

The essence of Nationalist thinking on industrial ownership is that, to as great a degree as is feasible, the ownership and control of an enterprise should not be divorced from those who work in it. Also there should be the widest possible distribution of the ownership of industry throughout society.

This would be done, where possible, by the encouragement of small traders, family firms and partnerships, and where economies of scale demand larger entities, by the creation of employee co-operatively owned enterprises.

And, as an interim measure towards co-operatism, where firms remain capitalistically owned there would be strong tax incentives for employees to buy shares in the firm they work in.

Inevitably the whole criteria of success in industry would be subtly but powerfully changed.

Certainly there would be a need to make a financial profit - wages still need to be paid in a worker's co-op. But the intellectual, emotional and social - as well as the financial - needs of those who work in an organisation are a lot more likely to be met, since those workers will have a say in the decision making of that organisation.

In issue 26 of *Vanguard* the difference between a Capitalist and a Nationalist market economy was examined.

The point was made then, and deserves to be made again, that the profit motive, in a system of widely distributed ownership by the employees of industry, is a lot more likely to run in harmony with the social, ethnic, ecological, etc goals of Nationalism than is the case under Capitalist ownership.

To take an example cited in that issue: in the Sixties Asians were encouraged to come to many towns in the North of England by textile firms who found it more profitable financially to import Asian labour than to pay British workers a decent wage. If those firms had

been co-operatively owned by their employees would they have made the same decision?

The capitalist shareholders and managers did not have to consider the deleterious social effect on the local community of Asian immigration, because largely they were not affected by it.

But it is inevitable and innate that the ethnic and social effects of immigration would have been given greater consideration, under a co-operative system, because those who made the ultimate decisions - the workforce - were a part of the wider local community that was affected.

There is of course no absolute guarantee that a co-operatively owned textile industry in the Sixties would not also have encouraged immigration - no system is proof against human greed and folly - but it surely true that it would have been a lot less likely.

**IN CONCLUSION:** It would take a large book to properly argue the Radical Nationalist case against Capitalism but even in this short article a few points have emerged:

**ONE** - the industrial system favoured by Radical Nationalists is, like Capitalism a system of private enterprise, the dynamic of which is the profit motive.

**TWO** - Unlike Capitalism however there is a much broader definition of what the term 'profit' means. There is a deeper understanding of human needs, a realisation that our needs and wishes cannot be met by monetary profit alone.

**THREE** - Our system of industrial ownership is innately more efficient than Capitalism in meeting human needs - because the decision making process is more broadly disseminated among those who are directly affected.

**FOUR** - The profit motive under a co-operative market system is less likely to be in conflict with the overall political and social aims of Nationalism, than the profit motive under Capitalism (For a fuller exposition of this see *Vanguard* Issue 26 again). Consequently, since the inherent dynamic of the system is healthier, there is less need of state interference.



# IS NATIONALISM NAZISM ?

Perhaps the favourite accusation aimed at British Nationalists over the years is that we are at heart "Nazis" or "Fascists". It is an accusation we have in the past tended to dismiss or evade rather than seek to confront, seriously examine and answer. Yet it is not a difficult accusation to rebut. At least for those of us against whom it is wholly without foundation. It is long past time we did so.

To achieve this we must firstly ask: what is "Nazism"? Or "Fascism"? Are they enduring ideologies or merely transient historical phenomena? And if they are ideologies, are they our ideology? If so, we ought to spurn the hypocrisy and evasion prevalent in certain circles and forthrightly say so. If not, we must not only say that too, we must justify our statement.

We must say not only that we are not "Nazis" or "Fascists" but **why** we are not. Matters are not helped by the tendency of many on the "Left" to debase "nazi" and "fascist" (generally shorn of the dignity of a capital letter) into mere political swear words. Imprecations to be bayed mindlessly at those of whom such individuals disapprove, including Mrs. Thatcher and even Neil Kinnock!

But nor are they aided by those who openly described, or, usually more covertly, still describe, themselves in such terms. As becomes clear if we glance over the "theoretical writings", if they deserve such a grandiose title, of such movements.

The "Nazi Bible", Hitler's *Mein Kampf*, if it is actually read, turns out to be no more than a ponderous, pompously-written account of how the author built a not-very-successful political party in early 1920's Weimar Germany, which is of little wider relevance. Together with a bigoted xenophobic rant not just against "the Jews" but also against such inveterate foes of Europe and the White Race as the French, the Poles, and the Czechs, mingled with a litany of early 20th Century German/Austrian petty national grievances and territorial ambitions.

While the only vision of a New Society we are offered in *Mein Kampf* is the depressingly old order of a brutal militaristic despotism revelling in tyranny, gratuitous violence and the opportunistic theft of as much surrounding territory as it could get away with. The level of logic or argument throughout appears to owe less to Great Political Thought than to the closing-time rantings of some local Alf Garnett in a Viennese bar circa 1910.

There is little actual ideology or political thought in *Mein Kampf* at all, and what there is isn't original. One searches in vain for an all-encompassing world-view from which policies in any given situation can be logically deduced.

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## In this special *VANGUARD* feature we show why Nationalism is the enemy, not the ally, of Nazism.

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The same is true of other Nazi writings. At best there is mystic anti-rationalist claptrap about Leaders "embodying the Will of the Volk" which actually comes down to "do as you are told and avoid independent thought".

Only Otto Strasser tried to define "the Idea" and he was forced out of the NSDAP for doing so. Otherwise there is simply no such thing as a "Nazi ideology" as there is, however internally inconsistent at times, a Marxist one. It follows, of course, that as there was no Nazi ideology it cannot be ancestral to our ideology!

But perhaps the NSDAP's policy statement, the "*Twenty-Five Principles*", will give us a better idea of what "National Socialism" is than its Fuehrer's turgid opus?

But these policies are no more than a mixture of the unoriginal - the cold showers, soldierly virtues and "positive Christianity" of the contemporary typical school Speech Day; the unexceptionable - the unification of the nation and the removal from it of ethnic aliens; and the unimplemented. The latter comprised sundry worthy

ideas about profit sharing, dismantling monopolies, encouraging small businessmen and basing education on ability, not wealth.

Other worthy ideas were expressed in early Nazi writings. Notably ruralist and distributist "Blood and Soil" concepts, and a genuinely positive and radical "National Revolutionary" programme. But such ideas were not in the event implemented, whilst those who seriously expected them to be were murdered (Gregor Strasser and - for his political ideas, not his private habits - Ernst Roehm), driven into exile (Otto Strasser), or at best marginalised into irrelevance (Walther Darre).

Their actions in power merely reflected their poverty of theory in a poverty of practice. Lacking a coherent ideological framework, the Hitler regime was forced to make policies up as it went along. Policies even its modern worshippers have the wit to reject.

Economically, the banks were not nationalised, the Stock Exchange was not abolished, the money supply was not reformed. Mass unemployment was simply soaked up in best Keynesian style by massive public spending, mainly in military-related areas.

Other countries, including our own, applied much the same medicine without the totalitarian trimmings. It proved a cure for mass deflationary unemployment - there have been no more Thirties-style slumps. Instead it lands you on the inflation/unemployment see-saw, on which Western economies have been wobbling up and down for decades.

More radical ideas were available, proposed by the likes of Gottfried Feder. But as with almost all genuine principled radical nationalist ideas, Hitler rejected them. Adolf Hitler clearly saw how little he had in common with the ancestors of modern racial nationalism, even if our opponents today don't!

Externally, the worthy aim of uniting all the Germans by consent into one nation rapidly gave way to unworthy aims of imperialistic theft of other European peoples' homelands. Which, of course, led other nations which



could have accepted a limited, visibly defined objective of uniting the Germans, to band together and fight a seemingly infinite expansionist imperialism.

An imperialism buttressed by a muddle of confused, half-baked and unscientific Nazi "racial theories". According to which Japanese were White and Poles and Russians weren't, for example! Classically Nordic Eastern Europeans were classed as "racially inferior" to the fat little Alpine Austrians whence Der Fuehrer sprang.

As a result of this twaddle brown-skinned, slant-eyed Turkoman tribesmen in SS uniforms and Islamic fezzes hanged blue-eyed, blonde-haired Russian schoolgirls in European village squares whilst grinning Negroes hawked "German Cameroons" bananas on the streets of Berlin and beturbanned Sikhs strutted about in the uniforms of the "ethnic European elite" Waffen-SS.

Whilst modern racial nationalists have a coherent, humane policy grounded in the scientific realities of race the Nazis merely talked a lot of nonsense on the subject. In the process making subsequent rational discussion of racial questions very difficult.

Anti-European German imperialism and lies about supposed "Slavic sub-humans", far from "uniting Europeans against Communism" as contemporary Nazi propagandists and subsequent apologists proclaimed, succeeding in uniting Europeans **with** Communism.

In the face of an invader who behaved like Genghis Khan's



**See no evil in Hitler, hear no evil in Hitler - the modern Third Reich apologist is nothing new ...**

Mongols, even Stalin was enabled to pose as a patriot and enlist the support of peoples who had been shown still a worse master than the Dark Lord of the Kremlin. Hitler won himself the dubious distinction of being the only man who could have invaded Stalin's Empire in 1941 and lost.

Hitler's Russian disaster was yet again a reflection of the total ideological ignorance and political bankruptcy of Nazism which damned him to defeat.

Worse, it damned half Europe to forty years of Marxist tyranny. Our nationalism is founded in a respect for the right of all other nations to their freedom too. Hitler's imperialism was based on contempt for every people unlucky enough to share a border with his. The two positions have **nothing**, really, in common.

The essence of Nazism, one is compelled to conclude, consisted

simply of obeying Adolf Hitler's orders. Somewhat difficult to do nowadays! Obeying some mediocre pseudo-Fuehrer offers today's Faithful, at best, a poor substitute.

Judged by every one of his own criteria, Adolf Hitler was not a hero but a total failure and calamity. He set out to strengthen Germany. He left it divided and devastated. He set out to defeat Communism. He left it stronger than ever, master of half Europe. He set out to defeat "American Capitalism". He left that stronger than ever too, master of the other half of Europe. He set out to defeat "the Jews". He left them stronger than ever, effectively immune to any criticism in a way they had never been before.

He set out to "purify the European race". He left Europe to be invaded by millions of Coloured Immigrants: criticism of this invasion was discredited by association with his brutal policies.

He set out to strengthen the idea of Race. He left it unable to be mentioned in polite circles thanks to the unscientific drivel the Nazis perpetrated on the subject.

He left the movement he led not merely tainted with defeat - which can be lived down - but fouled by sickening atrocities which damned it forever. But they need not damn us. We really have little in common with any of this.

For in the end no-one, as we have seen, including the Nazis and Fascists themselves, seems to know what Nazism and Fascism were, beyond militaristic dictatorships pursuing aggressive foreign policies. We, on the other hand, know what we believe in and what we seek.

We do not seek a restriction of

**Who needs  
dead ideas  
and dead  
leaders -  
NOT US !**





democracy but its extension. Not the whims of a "Leader" but the Will of the People must prevail. Nationally by the implementation of the people's will on such issues as immigration and capital punishment.

Economically by encouraging direct ownership and control, through workers' co-operatives and small businesses, by the people of their workplaces. And socially through aiming toward a society in which people live in genuine local communities, be they rural villages or urban neighbourhoods, which run as many of their own affairs as possible through direct debate and decisions at meetings open to all in the community.

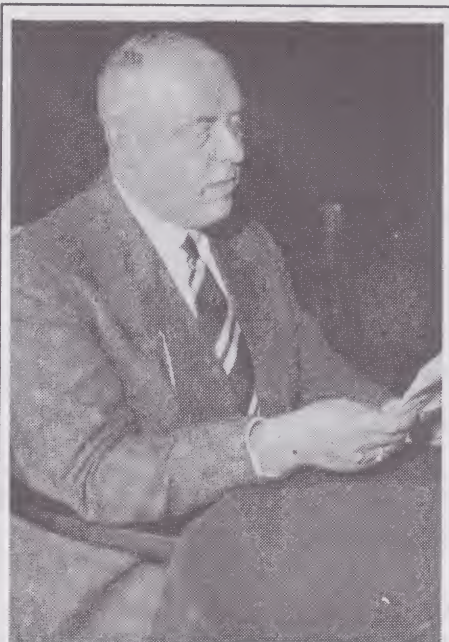
We advocate not the restriction but the strengthening of traditional British rights of free speech by enshrining them in law in a Bill of Rights. We avow freedom in principle. But we also recognize that tyranny is stupid and inefficient in practice. Any government which cannot keep the willing support of the people, which has anything to fear from free and frank criticism, which needs to hide behind a secret police or concentration camps, **deserves** to lose power.

We believe that our ideology is based on a better understanding of human nature than its rivals. We believe that from that understanding springs not only policies which better serve our people than the alternatives, but which they themselves will prefer anyway. As the existing powers that be evidently suspect and fear anyway.

Or why bother suppressing debate on such issues as Race? Why seek to deny our views a platform? If - given a free and fair hearing of what we have to say - the people don't want us that is **our** fault, not theirs. It means our ideas need rethinking, rather than our critics requiring incarcerating or shooting.

Finally we reject the Nazi, Fascist (and Communist!) vision of personal dictatorship because it simply doesn't work. Leaving aside their failures when in power, totalitarian dictatorships do not long outlive their founders. Look at Spain, Russia, or Yugoslavia. Francoism died with Franco. Stalinism did not long outlive Stalin, nor Titoism Tito. How long would Hitlerism have outlived Hitler, Fascism Mussolini?

The will of one man, however able or otherwise, is simply not broad enough a base on which to found an enduring social order. Only the will of



**OTTO STRASSER -**  
*led the only effective resistance to Hitler in Germany in the Thirties, and made a genuine contribution to radical patriotic thought.*

the people as a whole offers a firm enough foundation for any lasting achievement. As last our achievement must. We work to save our Nation and Race not for a generation or a lifetime but for ever.

Most fundamentally, we reject the anti-rationalism, absence of clear thought and sheer incoherent nonsense at the heart of Nazism and Fascism. As they conspicuously did not, we have the basis of a clear, comprehensively thought out ideological world-view, buttressed by the very latest in scientific evidence. This ideology needs to be and is being further developed and expanded upon. But already it has given rise to clear, coherent policies upon matters such as the structure of the economy, the monetary system, the ownership of industry, agriculture, social services etc. upon which the Nazis and Fascists were, in practical terms, silent.

The lack of this proper ideological foundation was not all, in fairness, the Nazis' and Fascists' fault, any more than it was Karl Marx's. Decades before Lorenz, Eysenck, E.O. Wilson, Hamilton, Dawkins and the rest had laid the factual basis for a rational understanding of the sociobiological and behavioural nature of Man and Society, one of the vital planks upon which to base such an ideology was simply not yet available.

It was therefore inevitable that any attempt at formulating one would now be clearly inadequate and obsolete, although not necessarily without some useful insights which could be embodied in the modern synthesis. As Marxism has proved.

But by and large the Nazis and Fascists never even tried to formulate a coherent, self-consistent ideology. Had they done so, keeping it alive now would still be absurd, the intellectual equivalent of pitting a Messerschmidt Me109 in a dogfight against a Tornado or an F16. But in fact the Nazis and Fascists rejected reason and thought, the one advantage the modern civilized European has over the jungle savage.

Our ideology owes more to the early British Socialists such as Jack London and William Morris, to the Catholic Distributists such as G.K. Chesterton and Hilaire Belloc, to patriotic strands in conservative thinking, and, if a foreign contribution must be sought, to Otto Strasser, who led the German Resistance against the Nazis throughout the 1930's, than it does to the confused intellectual bankrupts around Hitler and Mussolini.

**So, in conclusion, we have nothing whatsoever in common with Nazism and Fascism. They are not political ideologies in any coherent sense, and if they were they would be outdated, irrelevant and unrelated to our own. They failed, and deserved to fail, and in their failure endangered not just their worthless selves but the survival of the nations and the peoples of Europe.**

Nazism and Fascism deserve only our unreserved condemnation. They are nothing to do with us. We offer not slavery but freedom, not mindless obedience but informed action, not the rejection but the application of Reason, not slaughtering our fellow White men but saving our common White race, not genocide but repatriation, not bigotry but mutual cultural respect for other peoples and races, including the Jews, who have a right to freedom in their own lands as we have to freedom in ours.

**We are not Nazis offering a foreign past, history repeated first as tragedy then as farce. We are Nationalists offering a British future. It is our dream, no-one else's. Join us in making it come true...**



# Facing up to the Holocaust

CHIEF AMONG the unnecessary evils with which the Nazis besmirched the Nationalist cause is, of course, the Holocaust. Although it is almost certainly the case that Holocaust legend greatly exceeds Holocaust reality, and that the actual number of Jewish Holocaust victims is less, possibly substantially less, than the conventionally accepted six million figure, the fact remains that mass murder undoubtedly occurred. It is both pointless and counterproductive to seek to deny this.

For it is beyond doubt that the Nazis perpetrated appalling acts of genocide and barbarism during the Second World War. Revisionists cavilling over the size of the crematorium door at Dachau and apologists using these cavillings to whitewash Hitler really cannot wash away the blood of millions wholly needlessly spilled.

Whatever the details, whoever ordered who to do what, it is nonsense to dispute that millions of people, mostly actually Poles, Russians and Ukrainians but including large numbers of Jews, died at the hands of the Nazis. Died in squalor, pain and degradation, to no purpose.

Even without the gas chambers, even if Zyklon B killed nothing bigger than a cockroach, millions died of typhus, starvation, mass shootings, and so on. Seeking to poke about in the moral cesspit of this sort of thing merely smears those involved with the stench of death and degradation.

Historians - Revisionist or orthodox - have the right to study and question all the events of the period. As people have the right to poke around in the charnelheaps left by Stalin and Genghis Khan. Without persecution or gagging. Such are the legitimate questions of history.

But they have no relevance for those of us active in today's politics. What is relevant to us is the fact that whether or not it was a past historical fact, the Holocaust is a present political reality. A reality we must face up to. Face up to by forthright condemnation. No-one, revisionist or otherwise, disputes that

the relevant point. For if even one Jew was killed, by whatever means, by anyone, for being Jewish, it was wrong and we must distance ourselves utterly from it. Nationalism is about preserving races and peoples, not destroying them. Genocide is always unacceptable.

And never necessary. All racial problems can always be solved without genocide. Repatriation, or simply dividing peoples up regardless of the original tangled historical position in some cases, is always the real "Final Solution". If a 'Jew-free Europe' was so essential, no-one need have died to achieve it.

The more so as many of the Jews of Europe agreed with the Nazis that they should not be there. They wanted their own land, Israel. The lack of which has been the bane of the Jews and the cause of their bad relations with their host peoples down the centuries.

Zionist leaders actually met with a top Nazi representative in Vienna in 1938 to discuss joint action to return the Jews of Europe to Palestine (the official Nazi policy, betrayed like so many others).

The top Nazi official was Adolf Eichmann, whom not surprisingly the Israelis later hunted down and silenced. As so often, with a little vision the Nazis could have made allies of their enemies instead of the reverse. The Zionist leader Vladimir Jabotinsky, founder of the Stern Gang and what became Israel's governing Likud party, in the Thirties admired Fascism and saw himself as the "Jewish Mussolini".

Zionist and Nazi could have co-operated to return, peacefully and by consent, the Jews to a land of their own. Perhaps they would then have erected a statue to Hitler in Jerusalem! Instead, Adolf the Idiot descended to mass murder. Thereby damning himself and his cause forever.

But not, if we face up to it, us and ours. We do not exist to wipe up Hitler's mess. Or to mitigate in one iota his guilt. Instead of seeking to "revise" the Holocaust, we should simply condemn it. We don't need to apologise for it. We didn't do it.

Nor do we feel any political kinship with those who did. Anyone espousing our ideas there and then would have ended up in the camps with the Jews. As some did. Those espousing the ancestor of our kind of Nationalism, led by Otto Strasser, in fact formed the only effective anti-Nazi Resistance movement on German soil throughout the 1930's.

Some died fighting Hitler. It is their memory, not Hitler's, we honour. We must make that clear. And make it clear that Hitler's genocide is not a necessary consequence of Nationalism. Any more than Stalin's or Pol Pot's (equal in scale and horror to Hitler's) is a necessary consequence of Marxism.

Or the Holocaust of 1.7 million Armenians in the First World War is a necessary consequence of whatever ideology (decadent Islamic imperialism?) the Turks who perpetrated it held. But in one respect the slaughter of Jews and Slavs and gypsies by the Nazis was unique.

For a reason which, as on a lesser scale with South African apartheid, is seldom acknowledged by those who feel that unique revulsion. Because, unlike the sundry mass slaughters perpetrated by racial Asiatics like the Bolsheviks in Russia, it was carried out by civilized White men who ought to have known better.

That was the measure of Hitler's crime. To bring White men down to the level of Genghis Khan's Asiatics. To besmirch forever the honour of Europe. And, by besmirching with his needless, pointless crimes the struggle for its subsequent survival, to imperil the future of the European peoples - the ultimate crime. For his crimes against their people, the Jews will never forgive Adolf Hitler. For his crimes against our Race's honour, we will never forgive him either.

**THE DEATH CENTURY**  
Atrocity figures are of course notoriously liable to distortion for reasons of political propaganda, and must always be treated with caution, but the following is, we believe, a fairly accurate guide, to just some of the worst atrocities of the Century...

**SOVIET UNION**  
**UKRAINIAN DEATHS.** 1.5 - 7 million. Actual figure hotly disputed, some present day Ukrainian Nationalists say between 5 - 7 million.  
**MASS PURGES.** Present KGB leadership & some US apologists admit to 3.5million. Maximum estimate: 10 - 12 million (figures widely supported in dissident circles, eg by Lev Medvedev)  
**PARTY MEMBERS.** (Including army) 700,000 - 1million - mildly disputed figure.  
**POWS.** 2 million Germans alleged to have died between 1945/48.

**THIRD REICH**  
**JEWS :** Estimates vary widely: 6 million - conventional estimate; 4 - 5 million - mainstream Israeli academic opinion; 1.6 million - Post-war Hungarian Red Cross estimate; Under 1 million, mainly through disease & malnutrition - general 'Revisionist' opinion.  
**POLES:** 2 million non-combatants.  
**RUSSIANS:** 2 - 3 million prisoners of war.  
**GYPSIES:** 300,000 - 350,000  
**MENTALLY SUBNORMAL:** 100,000 approx. (Programme halted after protests by Catholic Church).

**COMMUNIST CHINA**  
**NATIONALISTS:** Half to 1 million shot/re-educated after regime comes to power.

**CULTURAL REVOLUTION:** 100,000 alleged to have died.  
**TIBET:** 300,000 murdered after invasion

**'CLASS WAR' -** 3 million deaths in Sixties, from officially sanctioned policies.

**STARVATION.** Chinese radio announces in April 1964 16 million deaths from flooding/collectivisation in the countryside.

**SOME OTHER ATROCITIES**  
**POL POT:** 1 - 1.5 million murdered by Khymer Rouge in Cambodia.

**TURKEY:** Murders 1.5 - 1.7m Armenians after WWI

**INDIA:** Over 1m people, Hindus, Muslims etc, die in sectarian violence during partition.

at least some crimes were committed, at least some people, very many people indeed, were murdered.

Which is what, rather than the gory details of who did what to whom on whose orders how many times, is



"WHAT HAPPENS IN THE U.S.A. TODAY HAPPENS IN BRITAIN TOMORROW".

If that old saying is true then urban decline in Britain seems certain to continue, as our cities follow the same pattern of ethnic change as first happened in America.

In an article which first appeared in *AMERICAN RENAISSANCE* William Robertson Boggs reveals the effects on America of its rapidly changing racial balance.

Last year, *New York Magazine* published the results of a poll of chief executives, who were asked to choose the best American cities in which to locate a business. At the head of the list were Seattle, Sacramento, and Portland. At the bottom were Miami, Philadelphia, and Detroit.

As it happens, the winners were cities that still have large white majorities, while the losers were substantially non-white. The city of Miami now has a white population of only 10 percent. Detroit is 70 percent black. Philadelphia, hovering on the brink of bankruptcy, has a minority-white population.

Obviously, there are many factors that go into making a city a good place to locate a company. Nevertheless, if someone had done nothing more than arrange the 20 cities mentioned in the *New York Magazine* poll by number of whites in the population, he would have gotten roughly the same ranking that the executives came up with.

#### Race and "Urban" Problems

Today, Americans talk about their "decaying" cities, and rightly so. Crime, drugs, poverty and squalor are primarily city problems. What commentators prefer to ignore is that these are also primarily non-white problems. In any urban area, as the number of blacks or Hispanics increases, so does the incidence of "city" problems.

## THE LATE GREAT AMERICAN CITY

"Inner-city" long ago became a euphemism for black or Hispanic. "Inner-city youths" are, somehow, never white. What many Americans do not realize is that increasingly, to



talk about American cities at all is to talk about non-whites. There are very few cities left in this country with a white majority, and many are now overwhelmingly non-white. This has a profound impact not only on the texture of life in American cities but in the very role they play in our society and our economy.

Although whites are still just over 70 percent of the nation's population, Seattle is one of the few major American cities that is still over 70 percent white. Of the 42 cities in the country with populations of 300,000 or more, only 13 have white majorities.

Of the 7 cities with populations over one million, not one has a white

majority. The seven, with their white percentages in parentheses, are New York (28), Los Angeles (13), Chicago (26), Philadelphia (48), Houston (25), Dallas (34), San Diego (47), and Detroit (25).

Of the smaller cities, Washington (DC) is 24 percent white, Atlanta is 29 percent, and New Orleans is 31 percent white. Boston, at 52 percent, Phoenix at 61 percent, and Pittsburgh and Indianapolis at over 70 percent, are some of the few metropolises that still have white majorities.

American cities were originally built and peopled by whites. Only a few decades ago, most were overwhelmingly white. They were transformed by migrations of rural blacks looking for jobs (see book review on page five.) and by a huge influx of non-white immigrants. Today, the very presence of large immigrant populations makes them attractive to yet more immigrants, and urban welfare systems attract the indigent, who are disproportionately non-white.

In some cases, the ethnic transformation has been astonishingly rapid. Miami, for example, with its ten-percent white population is now essentially part of Latin America. As recently as 1960, it was 90 percent white.

Cities like Miami did not change color simply because non-whites arrived in large numbers. Whites left in equally large numbers, and government—especially the Supreme Court—greatly speeded their flight. Many white neighborhoods had been kept that way not only by custom but by law; restrictive covenants prohibited resale of homes to non-whites. The 1948 Supreme Court case of *Shelley v. Kraemer* found these covenants unconstitutional.

*Continued on page 3*



## AMERICAN RENAISSANCE

This article first appeared in *American Renaissance*, a monthly magazine published by the Jefferson Institute, in the U.S.A., and edited by Samuel Taylor.

Although modest in size - the issue we saw had ten A4 size pages - the contents were of high quality. All articles were thoughtfully written and to the point.

A subscription to *American Renaissance* for 12 issues costs \$30 (surface mail) or \$40 (airmail), to Britain. Non-US subscribers are asked to send either US\$, or their equivalent in convertible bank notes - eg sterling five/ten pound notes.

Subscriptions should be sent to : **American Renaissance, PO Box 2504, Menlo Park, CA 94026, USA.**

Likewise, in the 1954 case of *Brown v. Board of Education* the court ruled that segregated schools were unconstitutional, and many school districts were forcibly integrated through mandatory busing. For many whites, this was the last straw. Even if they had managed to stay in a mostly-white neighborhood, their children were now being bused across town to black schools. The brand new, Interstate Highway System made it all the more convenient to escape to the still-white suburbs and commute to work. Urban public schools were integrated but they soon became a national disgrace (see next story).

Most of our cities have decayed gradually and steadily, but sometimes there are watershed events that clearly mark the turning point. For Detroit, it was the riots of 1967 that left 43 people dead. They touched off a white exodus. A city that was prosperous and 70 percent white in 1960 is now 70 percent black and a wasteland. Fully a third of its residents are on welfare. In 1987, the city counted 12,000 abandoned buildings and issued only two construction permits for single-family homes.

Most milestones of a city's decay are more subtle. Oakland's symphony orchestra, once of national stature, goes broke and disappears. Public library hours are shortened in Brooklyn. New York City closes

down public restrooms because so many people are mugged in them. All across America, bus drivers stop making change. Ugly graffiti begin to appear.

Once a city begins to go down hill, it is hard to bring it back. Whites continue to flee to the suburbs, where civility still reigns, and businesses follow them. The city tax base shrinks. As more non-whites arrive, crime and welfare increase, and both are costly. Soon, cities are cutting every corner they can. Potholes aren't filled. Garbage isn't collected. Traffic signs aren't repaired.

More and more whites start going to the cities only for specific purposes. They go in to work and come straight home. They take their children to the zoo and come straight home. They visit the art museum and come straight home. Although the conventional myth is that there are many white neighborhoods where a solitary black might fear for his life, the reverse is true. All over America, there are vast stretches of urban jungle where white people dare not go.

With numbers comes political power. City governments in places like Washington, Detroit, Newark, Atlanta, and New Orleans have long been black fiefdoms. Los Angeles,

New York, Cleveland, New Haven, and even Seattle

have black mayors. Of all the American cities with 200,000 or more population and a



black majority, the only one that does not have a black mayor is Richmond (VA). Hardly anyone can remember the last time Miami had a mayor that wasn't Hispanic.

### Blaming "Institutional Racism"

Since City Hall is now largely non-white, it is no longer plausible to blame "racist" city governments for the squalor of non-white neighborhoods. Instead, it has become common to blame "institutional racism," and the whites who still control state and federal government.

On January 31 of this year, Governor Mario Cuomo of New York announced plans to help close the state's \$6 billion revenue gap by cutting \$4.5 billion from the budget, some of it from city programs. A black state legislator, Arthur Eve, retorted that Governor Cuomo presided over "the most racist state in the Union," and told a black audience that his policies were "killing you and your children."

### Since City Hall is now largely non-white, it is no longer plausible to blame "racist" city governments for the squalor of non-white neighborhoods.

To keep from going broke, cities raise money as best they can. A recent survey of 50 cities by the U.S. Conference of Mayors found that 36 had raised taxes in the last decade, and some of the mayors conceded that this only accelerated white flight. Thirty-four of the cities reported that they had cut their work forces in the last decade, and 24 had cut services.

When they can raise taxes no further, cities turn to state and federal government. Last November, the mayors of 35 cities met in New York for what was billed as the Urban Summit. It might better have been called the beggars' banquet. The "action plan" the mayors put forward consisted of one strategy: lobby Washington for more money. More recently, city officials and urban congressmen called for an "Operation Urban Storm" that would retake the cities as boldly as American forces retook Kuwait. Others demanded a



"domestic Marshall Plan" to rebuild rotting cities.

No matter how these demands are couched, they are little more than schemes to take money from white suburbanites and give it to non-white city-dwellers. In some cases, city officials are straightforward about it. The black mayor of Hartford says that the city's boundaries must be redrawn so as to include white suburbs. This would "share the burden" of looking after Hartford's burgeoning, non-white welfare population. In New Jersey, blighted cities like Trenton, Newark, and Camden are eyeing their white neighbors for potential mar-

### Who is White?

All population figures in this story are taken from the 1990 census, which makes it very hard to tell who is white. The census breaks every city's total population down into white, black, Asian, American Indian, and other. Hispanics are listed separately, with the note that they can be "of any race." (Has the census bureau really run across Hispanics who are Asian?)

Thus, Los Angeles is reportedly 53 percent white, and 47 percent other races, for a total of 100 percent. *In addition to that*, it is 40% Hispanic! What, then, is the real white population of Los Angeles? The only way to get a reasonably accurate figure is to subtract Hispanics from the figure for whites. This is how we have calculated the white populations of cities.

Hispanics who report themselves to be black should actually be subtracted from the black figure rather than the white figure. Also, a small number of American Hispanics are Spaniards or descended from Spaniards and really are white. Unfortunately, the census doesn't tell us how many there are of either group. The vast majority of Hispanics are essentially Amerindian. To the extent that we have subtracted those who are actually white or black (or Asian!) from the group that the census bureau calls "white," we have understated the percentages of whites in city populations.

riage partners. Hundreds of years after they were drawn, some black officials claim that town boundaries reflect racial prejudice.

If there is something on the horizon that will save America's cities, there is

### No matter how these demands are couched, they are little more than schemes to take money from white suburbanites and give it to non-white city-dwellers.

no indication of what that might be. So long as cities keep turning black and Hispanic (an Asian influx can be a different matter), they will continue to deteriorate.

#### A Nation Without Cities

Sociologist Charles Murray suggests that our cities could become more and more like Indian reservations: alien territories, largely supplied from the outside. If this happens, cities will cease to play the central roles in commerce, culture, and society that they have played in every nation for thousands of years. Helped along by better telecommunications, America is on its way to becoming a nation *without cities*.

Except for the rich, who can afford to live in the expensive, white, urban enclaves that

remain, many American cities are already becoming unlivable. Crime, bad schools, incivility, filth, and the hostility of non-whites are more than most are willing to put up with for the benefits of city life.

As they flee the city, whites are increasingly cut off from an entire manner of living. The texture of life that can come only from an urban concentration of work, leisure, culture, and friendship is no longer available to them. Walking as the obvious means of transportation — to work, to a concert, to a restaurant, to a friend's house — is out of the question.

A decorous and graceful urban existence was once common for whites. To read any American novel of city life that is set in the 1950s or earlier is to enter a different world from that of the present. A civilized life in the city is still possible for Japanese, Germans, Swedes, Swiss, and the French. And it is still possible in a few American cities that have kept their white majorities.

But for most of the country, our dead and dying cities are a vivid advertisement for the coming "diversity" that we are supposed to be embracing with such excitement. Some time near the middle of the next century, the white population of the United States is projected to drop below the 50 percent mark. A trip to New York — or to New Orleans or Detroit or Miami — is a trip into the future. ●



**White Flight :-** increasingly those Whites who can afford it move to suburban private estates. Note the guards at the estate entrance - an all too necessary precaution





## LETTERS TO THE EDITOR should be sent to:-

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PO Box 634,  
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BN3 5FZ.*

### GREENS

Dear Sir,

I was interested in the article by Darren Copeland in the last issue of *Vanguard* - 'Own Goal', on the subject of the demise of the Green Party and their most famous ex-member, 'Son of God' David Icke.

Mr Copeland is of course right in saying that the Greens have gone rapidly downhill since they peaked at the Euro-Elections, of June 1989. He is also right in saying they could be well on their way to their first big split, between the pure environmentalists and the green socialists.

However what the Green Party has got, and what the NF never had, is around 20 local councillors. In the local elections of May this year they made a net gain of around five seats. So do not write them off just yet.

Power is a long way off for both Greens and Nationalists alike, but the Greens seem to be going about it the correct way on the whole, using the famous 'ladder strategy', which the NF once tried, but then dumped when results did not come their way fast enough, and the odd set-back arrived.

Something is very wrong when the best Nationalist vote is this year's local elections is only 6% (the best NF vote being less than 3%) and then we slag the Greens off for not doing very well!

Ah well, that's politics for you!

**Mark Cotterill,  
Torquay,  
Devon.**

### JUSTICE

Dear Sir,

I would be grateful if you would mention, in your magazine *Vanguard*, that donations are urgently needed to help Loyalist Thomas Green pay for ESDA tests to prove his innocence.

Thomas was wrongly convicted for the murder of Catholic, John O'Neill

who was beaten to death in Belfast in 1986. Thomas has always denied any involvement in this murder. The only evidence against Thomas was a statement made under extreme pressure in Castlereagh Holding Centre; no other evidence was produced against him by the Crown.

Any donations, no matter how small, can help reach the £3,000 needed to carry out the tests, will be greatly appreciated, and can be sent to -

*Justice For All,  
C/o 252 Shankill Road,  
Belfast 13,  
Ulster,*

- stating clearly that the donation is for the Thomas Green Appeal Fund.

*Justice For All* will continue to highlight the cases of Miscarriages of Justice, that permeate the Loyalist community.

Yours in the Cause of Ulster,

**R Quinn,  
Belfast,  
Ulster.**

### NATIONALISM AND THE NATIONAL COMMUNITY

Dear Sir,

Any national movement worth its salt must also develop a social policy. It is not enough to beat the drum and to wave the flag. A rekindling of national pride is certainly overdue but for this to be meaningful we have first to create a country in which pride is not misplaced.

The emergence of a nationally-minded and radical political movement will increasingly come on to the agenda. As the bankruptcy of modern Toryism, and Labour opportunism, become ever clearer many of our citizens will be close to despair. Thoughtful people cannot but be appalled by the rigidity of the English class-system, and by the backwardness of our economy, our infrastructure, our educational system, our shoddy values, and our national sickness. There is a need to build a national movement of renewal.

Nationalism is today's flavour-of-the-month. All over Europe we see the growing swell of demand for independence and national autonomy. It will not be long before some of these pressures develop into armed combat. Meanwhile a section of British nationalists remain mesmerised by a meaningless debate on what to do about Europe. A coherent attitude towards Britain's future role is certainly necessary, but while this is taking place

place the bulk of the British population has already tacitly accepted that our off-shore island will be merely a part of a wider Europe.

To wage a futile anti-Europe campaign, against the known wishes of the British people, would be to condemn the national movement to impotence and irrelevance. The way to build a strong movement, a movement which can then give a positive lead to our population, is to harness that immense amount of dissatisfaction which is known to exist about the quality of modern British life. An obsession with racial matters, to the detriment of considered social policy, is a dangerous diversion which could cause Nationalists to miss the opportunity which is theirs for the taking.

There is a deep uneasiness in our society about the way in which liberalism has captured power and has systematically destroyed long-established values. This is a focus of discontent which we should now tap. This anger is strongest amongst the over-45s

Our society needs to be reconstructed, but so do the minds of a good many of our citizens. Our country has the social values of the jungle. There can be no prospect of building a national community until this challenge is met. An effective nationalist movement therefore needs to be radical and progressive. It must reject unregulated capitalism. At the same time it must not fall into the trap of blindly supporting bureaucratic Socialism.

Nationalists cannot afford to be anti-left, but must be seen to offer a sensible and commonsense alternative to the madness and insanity of uncontrolled commercial trading.

Commercialism, and the never-ending advertising which promotes it, is a source of great resentment and anger among thoughtful people. This commercialism, and the puppet government which it manipulates, has rotted the soul of the British people. Moral values apart, it is this very commercialism which has ruined our environment and which threatens the future of the globe and of the human race itself.

If Nationalists can be persuaded to address themselves to such social issues then there are many radicals who would join forces in a crusade to save our country.

**Denis Hill,  
Brighton,  
Sussex.**



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# Nationalist Quiz

## THE ANSWERS

AND now, to end this edition of *VANGUARD* we bring you the answers to the quiz that appeared in the last issue. Who said :-

1. *"This splendid territory (Turkey) has the misfortune to be inhabited by a conglomerate of different races and nationalities, of which it is hard to say which is the least fit for progress and civilisation"*.

Answer: Karl Marx. Source - "British Politics", (April 7th 1853) Collected Works, vol 12, page 7.

2. *"The conquest of Algeria is an important and fortunate fact for the progress of civilisation"*.

Answer: Frederick Engels. Source - "Abd-el-Kader" (January 22nd) Collected Works, vol 6, page 423.

3. *"splendid California has been taken away from the lazy Mexicans, who could not do anything with it"*.

Answer: Frederick Engels. Source - "Democratic pan-Slavism" (February 15th 1849) Collected works vol. 8, pages 365-366.

4. *Society is undergoing a silent revolution which must be submitted to. The classes and the races too weak to master the new conditions of life must give way"*.

Answer: Karl Marx. Source - "Forced Emigration" (March 22nd 1853) Collected Works vol 11, page 531.

5. *"China, the rotting semi-civilisation of the oldest state in the world, Chinese nationality with all its overbearing prejudice, stupidity, learned ignorance and pedantic barbarism..."*

Answer: Frederick Engels. Source - "Persia and China" (June 5th 1857) On Colonialism 6th ed, Moscow 1976, pages 120 - 124.

6. *"It would seem as though history had first to make this whole people (the Chinese) drunk before it could rouse them from their hereditary stupidity"*.

Answer: Karl Marx. Source - "Revolution in China and in Europe" (May 20th 1853) Collected Works vol 12, page 94.

7. *"Scandinavianism is enthusiasm for the brutal, sordid, piratical Old Norse national traits,... namely rudeness towards women, perpetual drunkenness and wild berserk frenzy alternating with tearful sentimentality"*.

Answer: Frederick Engels. Source - "The Danish-Prussian Armistice", (September 10th 1848) Collected Works vol 7, page 422.

8. *"The southern facile character of the Irishman, his crudity which places him but little above the savage, his contempt for all humane enjoyments in which his crudeness makes him incapable of sharing; his filth and poverty; all favour drunkenness. The pressure of this race has done much to depress wages and lower the (English) working class. That poverty manifests itself in Ireland thus and not otherwise is owing to the character of the people and their historical development"*.

Answer: Frederick Engels. Source - "The Condition of the Working Class in England", English ed. 1892, vol 4, pages 391-392.

9. *"Lafarge has the usual stigma of the Negro tribe: no sense of shame, I mean thereby no sense of making himself ridiculous"*.

Answer: Karl Marx, in a private letter to Frederick Engels, dated the 11th November 1882. See "The Letters of Karl Marx" 1979 by Saul K Padover page 399.

10. *"the plentiful meat and milk diet among the Arians and Semites and particularly the beneficial effects of the food on the development of children may perhaps explain the superior development of these two races"*.

Answer: Frederick Engels. source - "Origin of the Family, Private Property and the State" fourth revised edition 1891.

11. *"What is the worldly religion of the Jew? Huckstering. What is his worldly religion? Money"*.

Answer: Karl Marx. Source - "on the Jewish Question" (1844) Collected Works, vol 3, see pp 169-174.

12. *"The wretched ruined fragments of one time nations, the Serbs, Bulgars, Greeks and other robber bands... are unwilling to grant each other the air they breathe, and feel obliged to cut each others greedy throats... the lousy Balkan peoples..."*

Answer: Frederick Engels. Source - letter to August Bebel, 17th November 1885. From "Marxism", (1967) translated by B D Wolfe, page 68.

13. *"Unimportant in numbers (Negroes are) feeble in intellect and inferior in rank to every other portion of the human family. They seem to challenge and traverse all the evidences of the unity of origin of the human family... In the light of our present knowledge the Negro is the chief stumbling block in the way of establishing the unity of origin of the human family upon the basis of scientific proofs"*.

Answer: Lewis Morgan.

Eh? Hold on a minute. Lewis Morgan, who's he?

Well, Just as Marx & Engels lifted most of their economic ideas from other, more original people they also lifted practically all of their scientific ideas from others. Lewis Henry Morgan, the founder of the science of anthropology - as he was dubbed at the time - was one of Marx's favourites. Marx particularly liked Morgan because, apart from anything else he was, probably, more forthrightly racist than anyone else Marx knew. In *Systems of Consanguinity and Affinity* (the book from which the above quote was taken) published in 1871 Morgan wrote further on the Negroes-

*"It is too thin a race intellectually to be fit to propagate and I am perfectly satisfied from reflection that the feeling towards this race is one of hostility throughout the north. We have no respect for them whatever"*.

Between them Marx and Engels used many of Morgan's ideas to prop up their arguments. In *Montezuma's Dinner* (1876) for instance Morgan ridicules the romantic notion that the Incas were a noble enlightened race of civilised South Americans until the arrival of the conquistadores. According to Marx this proves exactly his point that there is only one possible sequential course of history and thus only one possible ultimate perfect civilisation.

Apart from mere racialism Morgan also suffered another of today's 'social defects' - he was a sexist; or rather he is now perceived as one after Engels re-wrote some of his stuff, tipping in some of his own, fairly typical 19th century views, on female sexuality in the process.

The whole purpose of his book *Origin of the family, Private Property and the State* was to outline the supposed development of society from simple matriarchal communistic societies into the present day capitalist ones. The inference was that the only course of development for society was the further, absolutely inevitable one, into communism. This book is still a cornerstone of communist thought and one which was based on Morgan's earlier *Ancient Society*. (1877)

Unfortunately for Marx, Engels, Morgan & Co when this particular work was critically re-evaluated serious flaws were detected. For a start there is no evidence whatsoever to support his theory that matriarchal societies were once universal. Morgan got the idea from a fairly loose study of North American Iroquois Indians and Engels repeated it. Overall it can be said that the whole of Communist thought about the origins of society were based, second-hand, upon the study of a single, culturally exceptional, Red Indian tribe living in America, before the Europeans came.

Another basic flaw was Morgan's lack of distinction between matriarchal and matrilinear societies. Communities may well trace genetic descent through mothers rather than fathers but this does not prove that women were the dominant sex in such societies.

The ironic thing is that simply by proposing that matriarchal societies were earlier than patriarchal ones in their linear view of history Morgan, Marx and Engels thought unwittingly leads to the conclusion that females are not capable of running any sort of modern society, and thus earned them the undying enmity of entire sections of the feminist movement.

What a pity that the Slav, Chinese and 'intellectually thin' Negro Communists didn't pay as much attention to their ideological roots!



# PROUD PATRIOT KING

*King Robert the Bruce  
looks majestically down  
on visitors to the  
Bannockburn Memorial  
which commemorates  
his glorious victory  
of 1314.*

ROBERT  
THE  
BRUCE  
KING  
OF

SCOTS

1706-1729

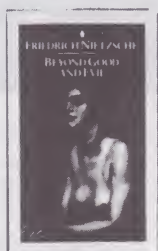
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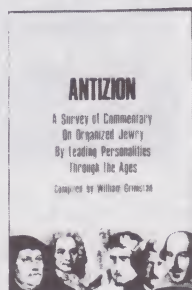
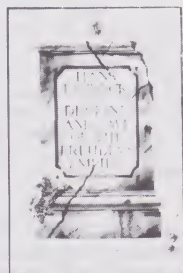
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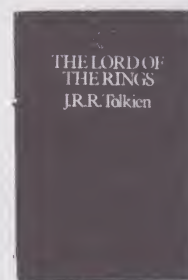
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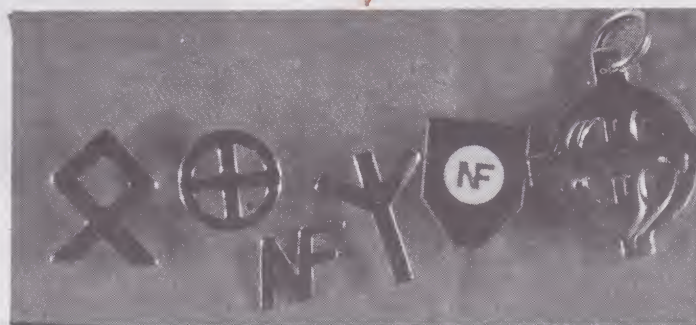
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